K. Christian alan. ... 1514
1514.9.1
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A NECESsary Doctrine and erudition for any chrysten man, set furth by the kynges maiestye of Englande. &c.

Psal. xix.

Lorde preserue the king, and here vs, whā we cal vpō the.

Psal. xx.

Lorde in thy strengthe the kynge shall reioyse, and be meruailous glad de throughe thy saluation.

1534

¶ The contentes of this boke.

¶ The declaration of Faith.
The articles of our belefe, called the Crede.
The seuen sacramentes.
The. x. commandementes of almyghty god.
Our lordes prayer, called the Pater noster.
The salutation of the aungelle, called the Aue Maria.
An article of freewyll.
An article of iustification.
An article of good workes.
Of prayer for soules departed.

HENRY THE EYGHT BY THE GRACE OF GOD KYNG OF Englande, France, and Irelande, defendour of the faythe, and in earthe of the churche of Englande and also of Ireland supreme head, vnto all his faythfull and louyng subiectes sendeth gretyng.

LIke as in the tyme of darknes and ignoraunce, fyndynge our people seduced & drawen frome the truthe by hipocrisye and superstition: we by the helpe of god and his worde, haue trauayled to purge and clense our realme from the apparaunt enormities of the same, wherin by openynge of goddis truthe, with settyng furth and publyshinge of the scriptures, our laboures (thankes be to god) haue not ben void and frustrate: So nowe perceiuynge, that in the tyme of knowledge, the deuyll (who ceasseth not in all tymes to vexe the worlde) hathe attented to returne agayn (as the parable in the gospelle sheweth) into the house purged and clensed, accompanyed with seuen

worse spirites, and hipocrisy and superstition beynge excluded and put away, we fynde entred into some of our peoples hartes, an inclination to synister vnderstandyng of scripture, presumption, arrogancy, carnal libertie, and contention: we be therfore constrained for the reformation of them in tyme, and for aduoydyng of suche diuersitie in opinions, as by the sayde cuyll spirites myght be ingendred, to set furthe with the aduise of our clergy such a doctrine and declaration of the true knowledge of god and his worde, with the principal articles of our religion, as wherby all men may vniformely be ledde and taught the true vnderstanding of that, whiche is necessarye for euery christen man to knowe, for the ordering of him selfe in this lyfe, agreably to the wyll and pleasure of almighty god. whiche doctrine also the lordes bothe spiritual and temporall, with the nether howse of our parliament, haue both sene, and lyke very wel. And for knowlege of the order of the matter in this boke conteined, for as moche as we knowe not perfectly god, but by Faithe, the declara-

Faythe. tion of fayth occupieth in this treatise

the

the first place. wherunto is next adioy-
ned the declaration of the articles of
our Crede, conteinyng what we shulde
beleue. And incontinently after theym
foloweth the explication of the seuen
sacramentes, wherein god ordinarily
worketh, and wherby he participateth
vnto vs his speciall giftes and graces
in this lyfe. which matters so digested
and set forth with simplicitie & playn-
nesse, as the capacities and vnderstan-
dynges of the multitude of our people
may easily receiue and comprehend the
same: There foloweth conueniently
the declaration of the. x. commaunde-
mentis, being by god ordeined the high
way, wherin eche man shuld walke in
this lyfe, to fynishe fruitefully his iorn-
ney here, and after to reste eternally in
ioy with hym. whiche bycause we can-
not do of our selfe, but haue nede al-
ways of the grace of god, as without
whom we can neither continue in this
lyfe, ne without his speciall grace doo
any thinge to his pleasure, wherby to
atteyne the life to come: we haue after
declaration of the cõmandementes, ex-
pounded the. vii. petitions of our Pa-
ter noster, wherin be conteyned reque-

The crede.

The sacra-
mentes.

The com-
maundee-
mentes.

The pater
noster.

ftes and ſuites for al thinges neceſſary to a chriſten man in this preſente lyfe, with declaration of the Aue Maria, as a prayer conteinyng a ioyfull rehersal, and magnifieng of god in the worke of the incarnation of Chriſt, whiche is the grounde of our ſaluation, wherin the bleſſed virgine our lady, for the abundance of grace, wherwith god endued her, is alſo with this remembrance honoured and worſhipped. And foraſmoche as the heades and ſenſis of our people haue ben imbuſied, & in theſe days trauailed with the vnderſtandynge of Freewyll, Juſtification, Good workes and Praying for the ſoules departed: we haue by the aduiſe of our clergy, for the purgation of erronious doctrine, declared and ſet furthe openly, playnely, and without ambiguitie of ſpeche, the mere and certayn truth in them. So as we verily truſte that to know god, and howe to lyue after his pleaſure, to the atteinyng of euerlaſting life in thende, this boke conteyneth a perfect and ſufficient doctrine, grounded and eſtabliſhed in holy ſcriptures. wherfore we hartily exhort our people of al degrees willyngly and earneſtly both to reade

The Aue.

Frewylle.

Juſtification.

Good workes.

Praier for ſoules.

and

and printe in their hartes the doctrine of this boke, cõsidering that god (who as saint Paule saith, distributeth and diuideth to his churche his graces distinctly) hath ordered some sort of men to teache other, and some to be taught, that all thynges shulde be done semely and in order, and hath beautified and set furth by distinctiõ of ministers and offices, the same church: And consyderyng also that for the one part whiche shuld teache other, is necessary not only knowlege, but also lerning and cunnynge in the same knowledge, wherby they may be hable conuenientlỹ to dispense and distribute to their audience the truthe of god, accordynge to theyr cũnyng for the edification of other, and by true exposition of the scriptures accordyng to the apostolicall doctrine receyued and mayntayned frome the beginnyng, and by conferring and declaration of them, to conuince, refell, and reproue all errours and vntrouthes set furthe to the contrary, and finally be also able to gyue an accompt, as saynt Peter saithe, of that they profesle: It must be agreed than that for the instruction of this part of the church, whose

office is to teache other, the hauynge, readynge, and studienge of holy scripture, bothe of the olde and newe testament, is not onely conuenyent, but also necessarye: But for the other parte of the churche ordeyned to be taught, it ought to be demed certaynly, that the readyng of the olde and new testament is not so necessary for all those folkes, that of duetie they ought and be bound to reade it, but as the prince and the policie of the realme shall thynke conuenient, so to be tollerated or taken from it. Consonant whereunto the politike lawe of our realme hath nowe restrayned it from a great meyny, estemyng it sufficient for those so restrained, to here and truely beare awaye the doctrine of scripture, taught by the preachers, and so imprint the lessons of the same, that they may obserue & kepe them inwardly in theyr harte, and as occasyon serueth, expresse them in their dedes outwardely, whereby they may be partakers of that blysse, whiche the giuer of blessednes our sauiour Christe spake of and promised to suche, saying, Beati qui audiunt verbum dei, & custodiunt illud. Blessed be they that heare the true doctrine of

Luc. xi.

of god, and kepe it, which is the tru sense of that texte. wherfore we exhort and desire al our louing subiectis, that they praying to god for the spirite of humilitie, do conforme them selues as good scholers and lerners oughte, to heare and beare away as afore, and willingly to obserue suche order, as is by vs and our lawes prescribed, and to reade and beare wel away the true doctrine, lately by vs and our clergy sette furth for their erudition, wherby presumption and arrogancy shal be withstanded, malice & contention expelled, and carnall libertie refrayned and tempered, and disdayne clerely remoued and taken away. So as endeuouring our selues to lyue quietly and charitably togither, eche one in his vocation, we shall be so replenyshed with manyfold graces & gyftes of god, that after this lyfe we shall reigne in ioye euerlastynge, with the onely heade of the vniuersall catholike church our sauiour and redemer IESVS CHRIST.

Amen.

Faythe.

FOr as moche as in this boke, whyche is ſette furth for the inſtitution and eruditi-on of the cõmon people, the articles of our faythe haue the fyrſte place, it is very neceſſary, before we entre into the declaration of the ſaid articles, ſome thyng to entreate of faith, to the intent that it maye be knowen, what is mente properly by the worde Fayth, as it is apperteyning to a chriſtẽ man, who by faith is partaker of goddis benefites by Chriſte. And although Faithe be dyuerſely taken in ſcripture, it ſhall be ſufficient to entreate here, of two kyndes or acceptions of the ſame.

Faythe in the fyrſte acception, is conſydered as it is a ſeuerall gyfte of god by it ſelfe, diſtinct from hope and charitie, and ſoo taken, it ſygnyfieth a perſuaſion and beleefe, wrought by god in mannes harte, wherby he aſſenteth, graunteth, and taketh for true, not only that god is, whiche knowledge is taught

taught and declarid by the meruellous
worꝛkes of the creation of the worꝛlde,
(as saithe saynt Paule in the epistle to Rom.i.
the Romains) but also that al the woꝛ
des and sayinges of god, whiche be re-
ueled and opened in the scripture, be of
moste certayn truthe and infallible ve-
ritie. And further also, that all those
thinges, whiche were taught by the a-
postles, and haue ben by an hole vniuer
sall consent of the churche of Chriſte, e-
uer sythe that tyme, taught continual-
ly and taken always foꝛ true, ought to
be receiued accepted and kept, as a per
fecte doctrine apostolike. And this is
the fyrste acception of Faithe, whiche
man hath of god, wherin man leaneth
not to his owne naturall knowledge,
whiche is by reason, but leaneth to the
knowledge atteyned by faith, without
the whiche Faithe, we be ignoꝛant and
blind, & can not vnderstand, accoꝛdyng
as the prophete Esaie saith, Nisi credi- Vii. iuxta
deritis, non intelligetis, Onlesse ye beleue, sept.
ye shall not vnderstande. And this saythe
is the begynning, entrie, and introduc-
tion vnto all christen religion and god-
lynes. Foꝛ as sainte Paule saithe: He Heb.xi.
that commeth to god, must beleue, that he is,

and

and that he is a rewarder vnto them, which seke to please hym. And this faythe, allthough it be the necessary beginnynge of all rightuousnesse, yet yf it procede not further, to Hope and Charitie, it is called in scripture a dead Faithe, by cause it is voyd and destitute of the life and efficacy of charitie.

Faythe in the seconde acception is considered as it hath hope and charity annered and ioyned vnto it: And faith so taken, signifieth not only the belefe and persuasion before mencioned in the fyrste acception, but also a sure confydence and hope, to atteyne what so euer god hathe promysed for Christis sake, and an harty loue to god, and obedience to his commandementes. And this faythe is a lyuely fayth, and worketh in man a ready submission of his wyll to goddis wyl. And this is the effectual faith that worketh by charitie, whiche sayut Paul vnto the Galathians affirmeth to be of value & strength in Christe Jesu. By this Fayth, Abraham, not knowyng whyther he shulde go, went out of his cõtrey, and dwelt in the lande of beheste, as in a strange lande, lokyng and trustynge for a cytie foun-

Galat.v.

Heb.xi.

founded and buildid by almighty god. By this faythe also, he was readye to offer vp his only begotten sonne Isaac whan he was tempted, in whom he loked for the promise, nothing doubting, but that god was able to raise him vp agayne from deathe. And this wyse is Fayth taken in the most part of the examples, whyche be recited of sayncte Paule in the eleuenth chapiter of his epistle to the Hebrues. And this Faith euery christen man professeth and couenanteth to kepe, whan he receyueth the sacrament of baptisme.

For declaration wherof, it is to be noted, that all promyses of god, made to man after the falle of Adam, for Christis sake, be made vnder this condition, that man shulde beleue in god, and with the grace of god, gyuen for Christe, endeuour hym selfe to accomplyshe goddis commandementes. The churche (therfore intendyng that man shulde alwayes haue in mynde, howe the promises of god be made vpon condition, and without keping of the condition, no man is partaker of goddis promyses) hath taught and ordeyned, that men before they receiue baptisme,

shall

shall promyse and couenant to fulfylle the sayd condition, and to forsake the deuyll and the worlde, and to serue only god. And of this especiall couenant, wherby man byndeth him selfe to god, he is called in latin Fidelis, faithful, & he that neuer made the same coueãnt, or after he hath made it, renounceth & refuseth the same, is called amonges christen men Infidelis, vnfaithful or heathen. And bycause god hath made promyse and couenaunt with man (as is before declared) whiche, we must most assuredly beleue, that god wyl obserue and kepe, and is euer in his wordes & promises, most true, most iust, most constant: therfore god is called (as he is in dede) faithful to man, and kepeth and obserueth his faith, that is to say, his promise to man, requirynge that man shulde likewise kepe his faith and promyse towardes hym.

Nowe of that which is beforesaid, it is manifest, that Faith (as it is take in the seconde acception) is the perfect faith of a true christen man, and conteyneth the obedience to the hole doctrine and religion of Christe. And thus is faithe taken of sayut Paule, and in other

other places of ſcripture, where it is ſayd, that we be iuſtified by faithe. In which places men may not thinke that we be iuſtified by faith, as it is a ſeuerall vertue ſeparated frome hope and charitie, feare of god and repentance, but by it is ment Faith, neither onely ne alone, but with the forſaid vertues coupled togither, conteyninge as it is aforſayd, the obedience to the hole doctrine and religion of Chriſte.

And here is to be noted, that euery man, that dothe offende god, doth not loſe his faythe therby. For they that ſynne by frayltie and ſodayn motions (whiche iuſte men do not auoyde) and be taught therfore of Chriſte to ſaye in their Pater noſter, Forgyue vs our treſpaces, as we forgiue them that treſpas againſt vs: yet thoſe men, ſo breakynge theyr promiſe with god, and ſlacking in ſuch care and deſyre, as they ſhulde haue to pleaſe god, neuertheles be not accompted to haue loſt their faith therby, yea they alſo, who after the knowledge of god, fall into deadly ſynne aduiſedly, as they that committe murther, adultery, and other abhominations, and ſo fall from fayth, as it is taken in the ſeconde

conde acception, and be therfore out of the state of grace and fauour of god for the tyme, yet doo not those men falle from faith, as it is taken in the fyrste acception, that is to say from certayne and assured knowledge of god and his doctrine. And therfore the gospel speaketh of a seruaunt, that knoweth the wyl of his lorde, and dothe it not. And saint James in his epistle saythe, that Fayth may remayne without charitie. wherfore a transgressour of the law of almyghty god, after baptisme, kepeth stylle a remorse of conscience, and the lyght of knowledge by Faithe, wherby he seeth the remedyes, howe to atteyne remission of synne, and by a speciall gyft of further grace is moued to vse the same remedies, and so by fayth walketh the wayes ordeyned to attein remission of sinnes, as in the sacrament of penance shalbe declared.

Luc. xii.

Iacob. ii.

Thus we haue shewed two acceptions of faith, and declared, that the faythe of knowledge may remayne in hym that hath fallen from faith, after the seconde acception. But whether there be any speciall particular knowlege, which man by faith hath certainly of

ny of hym selfe, wherby he may testifye to hym selfe, that he is of the predestinates, whiche shal to thende persseuere in theyr callynge, we haue not spoken, ne can not in scripture ne doctours find that any suche faith can be taught or preached. Truthe it is, that in the sacramentes instituted by Christ, we may constantly beleue the workes of god in them, to oure present comforte and application of his grace and fauor, with assurance also, that he wylle not fayle vs, if we fall not from hym. wherfore so continuing in the state of grace with hym, we may beleue vndoutedly to be saued. But for as moche as our owne frayltie and noughtynes, ought euer to be feared in vs, it is therfore expedient for vs to lyue in contynual watche, and continual fight with our enemies, the dyuell, the flesshe, and the worlde, and not to presume to moch of our perseuerance and continuance in the state of grace, whiche on our behalfe is vncertayne and vnstable. For althoughe goddis promyses made in Christ be immutable, yet he maketh theym not to vs, but with condition, so that his promyse standyng, we may yet fayle of the Iacob. ii.

promyse, bycause we kepe not our pro-
mise. And therfore if we assuredly rec-
ken vpon the state of oure felicitie, as
grounded vpon goddis promyse, and do
not therewith remember, that no man
shalbe crowned, onles he laufully fight
we shall tryumphe before the vycto-
rye, and so loke in vayne for that,
whyche is not otherwyse pro-
myſed, but vnder a condy-
tion. And this euerye
Christen manne
muste assu-
redly be-
leue.

✠

The

¶ The Crede or the .xii. articles of the christen kaythe.



Beleue in god the fa= i
ther almighty, maker
of heauen and earth.
And in Jesu Christe ii
his onely sonne our lorde.
Which was cõceyued by the holy iii
goste, born of the virgin Mary.
Suffred vnder Ponce Pylate, iiii
was crucified, dead, buried and
descended into hell.
And the thirde day he rose agein v
from deth.
He ascended into heauen, and sit= vi
teth on the rycht hande of god
the father almighty.
Frõ thens he shall come to iudge vii
the quycke and the deade.
I beleue in the holy goste. viii

ix The holy catholike churche.
x The communion of saintes: The forgyuenes of synnes.
xi The resurrection of the body.
xii And the lyfe euerlastyng. Amen.

Here folowe certayne notes for the better vnderstandynge of this Crede.



First it is to be noted, that all and singular the xii. artitles, conteyned in this Crede, be so necessary to be beleued for mās saluation, that who so euer wyl not constantly beleue them, or wyl obstinately affirme the contrary of thē, can not be the very membres of Christ, and his espouse the churche, but are very infidels or heretykes, and membres of the dyuell, with whom they shalbe perpetually damned.

Secondly it is to be noted, that all true christen men ought and must moste constantly beleue, mainteyne & defende all those thynges to be true, whyche be compre-

comprehended in this Crede, & in the o-
ther .ii. credes, wherof the one is vsed
to be said at masse, & is approued by the
auncient general concelles, & the other
was made by the holye man Athana-
sius: And also al other thinges whiche
be comprehended in the hole body and
canon of the bible.

Thyrdly that all true christen men
ought and muste not onely repute take
and holde all the sayd thynges for the
most holy, most sure, and most certaine
and infallible truthes of goddis word,
and suche as neyther oughte ne can be
altered or conuelled by any contrarye
opinion or authorytie: but also muste
take and interpretate al the same thin-
ges, according to the selfe same senten-
ce and interpretation, whiche the wor-
des of scripture do signifye, & the holy
approued doctours of the churche do
agreably intreate and defende.

Fourthly that al true christen men
ought and must vtterly refuse and con-
demne all those opinions, contrarye to
the said .xii. articles of our crede, why-
che were of longe tyme paste condem-
ned in the .iiii. holy councels, that is to

say in the councell of Nece, Constantinople, Epheſe, and Calcidonenſe.

The fyrst article.

I beleue in god the father almighty, maker of heauen & earthe.

FOR THE plain vnderstanding hereof, euerye materiall worde of this article shalbe declared hereafter. And first we must knowe, that God is a spirituall & an inuisible substaūce, or nature, of infinite power and eternall, without begynning or endynge, & of incomprehensible knowlege, wysedome, goodnes, iustice, & mercy, & that there is but one very god, thre persons, the father, the sonne, and the holy gost, and that these thre persons be not thre goddis, but all one god, one nature, one substance, all one euerlasting essence or being, and all like and equal in might, power, wysdome, knowlege, rightwysnes, and all other thinges belongynge vnto ỹ deitie. And that beſyde or without this god, there is none other god.

God.

Moreouer we muste knowe, that god the father is the first person in trinitie, and Father of his only begotten sonne, the second personne in Trinitie,

Father.

and

& that he dyd begette him of his owne substance, by eternall generation, that is to say, by generation, that neuer had begynnyng.

And where this article conteineth, that god the father is Almighty, it is as moch to say, as that he may do al thinges that he wyl, in heauen & in earthe, and nothyng is to him impossible, and that his godly power and myghte excelleth infinitely, and incomparably al other powers, in heauen, earth, & hell: so that all other powers, whyche be in heauen, earth, or hell, be nothyng as of theym selues, but haue all their might force and strength of him, & be all subiect vnto his power, and can not resyst or lette the same. And although god be omnipotent, & of infinite power, yet he is not author or worker of any synne: for whan so euer any synne is done by any creature, the same is wrought by the malice of the deuyl, or free wyll of mã, only by the sufferance & permission of god, & not by the worckynge & power of god, in styrryng vp, furtheryng, or assistynge the malice of the euyl thought or deede.

This artycle conteygneth further,

that god the father almyghty, dyd at the begynninge create, fourme & make of nought, heauen, and earthe, and all thinges vysible, and inuysible, and that he dyd gyue vnto them, al their power and mighte, and so he doeth from time to tyme continually preserue, gouerne, susteyne, & maynteyne the hole worlde, and all creatures therin, by his onely goodnesse and hyghe prouidence, in so moche that without his cõtinual worckyng, nothing shuld be able, any while to continue.

And for the more euident and playn vnderstanding of the fyrst parte of this article, whiche is I beleue in god, it is to be noted, that we must not only beleue stedfastly, that god is, & that he is true in all his wordes and promises, & that he is omnipotent, and creatour of heauen and earthe, and so forthe: but we muste also with this our belefe, loue god, and cleaue onely vnto him, & that with all oure harte and power, and so continue and dwel stil in hym, by loue. It signifieth also, that we muste obey vnto his wyl, as wel in all our inward thoughtes and affections, as also in al our outwarde actes and dedes, & that we

we muſt abhorre al vice, and not wiſhe or deſyre of god, any euyll or vngodly thing. It ſignifieth alſo, that we muſt conſtantly betake and commyt our ſelues, & all ours holely vnto god, & fyre all our hole hope, truſt, and confidence in hym, and quiete our ſelues in hym, beleuing perfectely & aſſuredly, that he wil indede ſhew no leſſe goodneſſe, loue, mercy, grace, and fauour vnto vs, than he promyſeth by his worde to do with vs, vlynge our ſelues as afore is ſayde.

This maner of beleſe we oughte to haue in no creature of god, be it neuer ſo excellent, but in god only: and therfore in this crede, the ſayde maner of ſpeakynge, I beleue in, is vſed onely in the thre artycles, whiche concerne the thre perſons in trinitie, that is the Father, the ſonne, and the holy goſte.

The ſeconde article.

And in Jeſu Chriſte his onely ſonne our lorde.

FOR THE vnderſtandyng of this ſecond artycle, it is to be knowen, that Jeſus Chriſte is the onely be-

goten son of almighty god the father, & that he was begotten of his godly nature & substance eternally, & that he is very god, the same substance with god the father, & the holy goste, vnto whom he is equal in al thīgis of the godhead. And although we christen men, may be called the childrē of god by adoption & grace, yet only our sauior Jesus Christ is god the fathers sonne by nature.

We muste knowe also & beleue, that IESVS CHRIST, was eternallye prēordened & appointed, by the decree of the hole Trinite, to be our lord, & to redeme & bring vs from vnder the dominion of the deuil & syn, vnto his kingdō lordship, & gouernance, and therfore is worthily called, IESVS, that is to say sauiour: & CRHIST, that is to say, anointed king & priest, & LORDE, that is to saye, redemer & gouernour, for he hath done & fulfylled for all mankynd the very office both of a priest, and of a king, & lord. Of a priest, forasmoche as he hath made sacrifice & oblatiō on the crosse, in that he there willyngly suffered his naturall body to be slain, & his bloud to be shed for remissyon of syn, & so was both the priest & the sacrifyce it

selfe

selfe. And of a king and lord, in that he hath lyke a moste mighty conquerour, ouercome & vtterly oppressed his enemies, & hath spoiled thē of the possessiō of mankynd, which they wanne before by fraude & deceyte, by lying & blasphemyng, and hath brought vs nowe into his possession and dominion, to reygne ouer vs in mercye, lyke a most louynge lorde & gouernour. And therfore in this article we call hym Our lorde.

And although this word Dominus, diuers times is translated into our englyshe tongue, the lorde, & the place and circumstance of scripture, oftentymes requireth the same, yet among vs christen men, in our cōmon speche, when we speake of Christe & call him Lorde, it is most mete & cōuenient, that we cal him Our lorde, to syguifie & admonyshe vs, that we be his peculiar people, redemed by him, & delyuered frō the dominion & the captiuitie of the deuyll, & be made his owne propre & obedient seruantes, after whiche sorte, the heathen people (bycause of their infidelitie) be nether his seruauntes, ne partakers of his benefites, and therfore can not say, & call hym (as Christen men do) Our lorde.

The

¶ Which was conceyued by the holy goſt, borne of the virgin Mary.

FOR declaration of this article, ye ſhal vnderſtande, that when the tyme was come, in the whyche it was before ordeyned and appoynted, by the decree of the hole Trinitie, that mankinde ſhuld be ſaued and redemed, than the ſonne of god, the ſeconde perſon in trinitie, and very god, deſcended frome heauen into the worlde, to take vpon him the verye habite fourme and nature of man, and in the ſame nature to ſuffer his glorious paſſion for the redemption & ſaluation of al mankynde.

And for farther declaration herof, it is to be conſydered, that before the commynge of Chriſte, mankynde was ſo blynded and drowned in ſynne, that the true knowledge of god was euerye where in the worlde forgotten, and his lawes broken, not only by the gentiles in all other nations, but alſo by the iewes, the choſen people of god, to whō god had by his ſeruant Moyſes gyuen his lawes, wherby they myght knowe howe to auoide ſynne and pleaſe hym:

and

and where those lawes gyuen by god, were often by thē transgressed, yet almyghty god dyd frome tyme to tyme, sende to theym his prophetes, inspired with his holye spirite, bothe to admonyshe them of theyr synnes, and to teache them how they shuld truely vnderstande and obserue the sayd lawes, gyuen by his seruaunt Moyses. After the whyche admonitions many tymes so gyuen by the prophetes, and nothynge regarded, almighty god of his infinite goodnes, and inestymable mercye, for the loue that he bare to mankinde, dyd sende at the last into the worlde his only begotten sonne, beynge his eternall wysdome, by whome in the begynning he dyd create heauen and earthe, and al creatures in them, to take vpon him mans nature, for to redeme mankinde, and to teache the worlde the truthe of his lawes, and by what meanes the worlde myght by fayth to be gyuen to his wordes and doctrine, amende their lyues, and atteyne to come to the lyfe in heauē folowing him in his doctrine, who was the Waye, to come to the father, the Truthe, to atteyne the knowlege of the father, and the Lyfe it selfe,

wherin

wherin he shulde finally leade theym, to come vnto the father, vnto whome
Mat.xvii. god the father cõmaundyng the world to gyue full credence, sayde to all men, Ipsum audite, heare hym.

Wherfore the sayde sonne of god, in the wombe of the blessed virgin called Mary, dyd take vppon hym of her very flesh, nature, and substance, mans nature, and beyng conceiued by the holy gost, was borne of her body, and dyd vnite and conioyne togyther the same nature of man, taken of the substaunce of the sayde most blessed vyrgin, with his godhead in one persone, with suche an indissoluble and inseparable knotte and bonde, that he beynge one persone IESVS CHRIST, was, is, & euer shal be in the same person, very perfecte god, & very perfecte man, why che holy worke of the incarnation; was not wroughte by the seede of man, but by the holye goste in the sayd moste blessed virgyne, without any motion of concupyscence or spotte of sinne, & was accomplisshed without any violatiõ or detriment vnto the virginitie of that blessed virgine saynt Mary, who bothe in the conception and also in the byrth & natiuitie

of our

of our sauiour IESV CHRISTE, her chylde, and euer after reteyned styl her virgynitie pure and immaculate, and as clere without blotte as she was at the tyme that she was fyrste borne.

The fourthe article.

Suffered vnder Ponce Pylate, was crucified, dead, buried, and descended into hell.

FOR declaration of this article, it shall be expedient brefely to repete the processe, of a great parte of our sauiour Christis lyf, frō the beginning, vnto ỹ time of his most glorious passiō, with the same passion also, and the descense of his soul into hel. Wherfore we must vnderstande, that Christ very god & man, after he was conceyued & borne of his blessed mother, waxed and liued forth here in the worlde, vntyl he came vnto the. xxxiii. yere of his age, & that in al this time of his lyf, he suffred & endured for our sakes & our welth, & also for our exāple, moche bodily affliction, moche labour, moche trauayle, moche hūger, thirst, & pouertie, moch iniury & ignominy, & many other such miseries and

and infirmities, as all mortall men be subiect vnto (syn and ignorance onely excepte) and so passed ouer all the hole course of his lyfe, euen from his natiuitie vntyl his death, in such perfect obedience vnto the lawes of god and man, according to the wil of his father, and in suche perfect innocency of lyuynge, that no faute or blame of lyuynge, nr any offence or transgression could iustly and truly be layd against him: & yet the blind, ignorant, & obstinate Iewes, replete with enuye and malyce, as the very membres of the deuyll, by whom they were prouoked and enduced therunto, laboured continually by all craft and meanes they coulde, to dystroye hym, and at length conspirynge togyther, they toke hym, serchinge and procuryng false wytnesse to accuse hym, & after they had bette hym, and spette in his face, and vsed all the villany they coulde vnto him, they bounde him and brought him before Pontius Pilatus, being than the chiefe iudge in Ierusalem, vnder the emperour of Rome, and there they moste falsely accused hym, as a subuerter of the lawes of god, and as a persone that seduced the people, & moued

moued ſedition amonge them, and as a traitour againſt the emperor of Rome. after which accuſations our ſaid ſauiour and redemer Jeſus Chriſt was greuouſely ſcourged, by the commaundement of Pylate, and had a crowne of thorne put vpon his heade by the ſouldiours of the garryſon, and was by them not onely moſt ſpitefully mocked and ſcorned, but alſo moſte cruelly tormented and afflicted, and after this he was at the laſt in publike & open iugement, condemned by the ſentence of the ſayde iudge, to be crucifyed, to the intent he ſhuld ſuffer that kynd of death, whiche amonge the Jewes was euer moſt abhorred & deteſted, and accompted to be the moſt ſhameful and curſed of all other: and ſo accordynge to the ſayde ſentence, the ſouldiours of the garriſon crucified hym, that is to ſay, they nayled hym through handes and feete to a croſſe, and hanged hym vpon the ſame betwene two theues, vpon a certaine hyll called Caluary, vntyll he was deade: and after he was thus deade, one Joſeph of Aramathia, being one of Chriſtis diſciples, obteyned lycence of the ſayd iuge, to take downe

the blessed bodye of our sauyour IESV CHRISTE frome the sayde crosse, and that doue, he and an other of Christis disciples, called Nicodemus, wrapped and foolded the same body in a cleane syndon, and so layde it and buried it in a newe graue or sepulcre, whyche the Act. iii. sayd Joseph had made of stone, wherin there was neuer man buried before. And after he was thus crucyfied, and deade vpon the crosse, he descended in soule into hell, and losed the peynes or sorowes therof, wherwith it was not possible that he shoulde be holden, and conquered and oppressed bothe the deuyll and helle, and also deathe it selfe, wherunto all mankynde was condemned by the falle of our forfather Adam into synne.

The processe of our sauyour Jesu Christis life, deth, buriall, and descense to hell, thus declared, it is specially to be noted, & to be beleued for a certayne truthe, that our sayd sauiour, in al the tyme of his moste bytter and greuous passion, & in suffering his most painfull & cruel deth, not onely indured and sustayned for our redemption all the paynes and iniuries, and al the oppro-

and

and ignominyes, whiche were done to him, most pacientlye without resistence, and lyke an innocent lambe: but also that he dyd willyngly and gladly suffer this crosse, and this kynde of death for our example, that we shuld folowe the steppes of hym, in pacience and humilitie, and that we shulde beare our owne crosse, as he dydde beare his, and that we shoulde also hate and abhorre all synne, knowynge for suretie, that who so euer dothe not in his hart, hate and abhorre synne, but rather accompteth the breache and violation of goddis cõmandement, but as a lyghte matter, and of smalle weight and importaunce, he esteemeth not the pryce and value of the passion and deathe of Christe, accordinge to the dygnitie and worthynes therof.

The fyfte article.

¶ And the thirde day he rose agayne from deathe.

BY this article it aperith, how our sauiour Jesus Christ, after he had conquered & spoyled the deuil and

hell, he retourned agayne from thens, lyke a moſt mighty kynge and conquerour, in triumph and glory, and ſo reſumed and toke agayne his bleſſed naturall body, the thirde daye after his ſaid deth. And ſo doing, roſe out of that ſepulcre, in his naturall & perfect manhode, that is to ſay, in his ſoule, and in the ſelfe ſame body, whiche was borne of the virgine Mary, and did hange vpon the croſſe. After whiche reſurrection, he was conuerſant in the world, by the ſpace of forty dayes, and dyd eate and drynke with his apoſtles and his diſciples, and preached vnto them, and authoriſed theym to go forthe into the world, to manifeſt and declare, that he was the very Chriſt, the very Meſſias, and the very god and man, which was promiſed in ſcripture, to come to ſaue and to redeme all thoſe, that beleuyng in him, ordered them ſelues, in obeying and folowynge his preceptes and commandementes accordingly.

In this article of reſurrection, it is to be noted, that there is nothynge, that can in all aduerſitie and trouble, be more ioyefull and comfortable vnto vs, than the beleſe of this article, that

Chriſte

Christ rose agayn from corporall death to lyfe, and that we shall also doo the same. The faith and belefe of this (yf we do continue in lyuyng well) is our victory and triumph ouer the deuyll, hell, and dethe, and a speciall remedy, to put away the horrour and feare of them, forasmoch as hereby we be assured, that as deth could not hold Christ, euen so it can not holde vs, whiche are by a christen fayth, the very membres and body of Christe, but that we shall ryse frome deathe, and lyue agayne in glory, with hym euerlastyngly, if we order and conforme our wylle in this worlde to his preceptes. And the onely hope hereof, shuld make vs not to feare the aduersities in this worlde, bycause we liuyng as afore, be assured to haue a better and more glorious lyfe after this, as saint Paule writeth to the Corinthians, saying: *If we christen men had no hope of other life than this that is present, than were we the most myserable of all men. But nowe Christe is rysen agayn from deth, and hath declared thereby, that there is a lyfe after this lyfe, whiche al christen men hope to come to.* i. Cor. xv. Accordynge herevnto sayth sayute Augustine, All

Heb.xi. the hope of our faithe standeth in this poynt, that we shall rise agayn. This made the faythefull and good men (of whom saint Paule speaketh to the Hebrues) to refuse to be preserued frome bodily death, bycause they loked assuredly for a better resurrection.

Of this article the epistles of saint Paule, and the newe testament be ful,
Rom. iiii. to the Romaynes he writeth, Christ rose
ii. Tim. ii. agayne for our iustification: to Timothe he
Act.i. sayth: Remembre that Jesus Christe is ry-
&.ii. sen agayne from deathe. The apostles besydes other names perteinyng to theyr offyce, be specially called the wytnesses of Christis resurrection, the which resurrection, as it was by many & sundry apparitiõs and other infallible argumentes, declared and proued vnto them, so they dyd in all places, & at all tymes open and inculcate the same, as a special and a chief article of Christis doctrine, wherin shuld depende & reste, the great comfort and solace of all true and faithful beleuers in Christe.

Moreouer by this article it is not onely confirmed vnto vs, howe the naturall body of man, shall after the cor-

porall death and departyng out of this present lyfe aryse agayne, as is before expressed, but also by this resurrection of our sauiour Christe, we be admonyshed, that as Christe after his deathe, rose agayne, so we dyinge from synne, shulde ryse agayne, & walke in a newe lyfe of spirite and grace.

The syxt article.

He ascended into heauen, and sytteth on the ryghte hande of god the father almighty.

THIS article conteineth, how our sauiour IESVS CHRIST, after that he had perfectly accomplyshed and performed the hole mysterye of the redemption of mankynde, by his incarnation, his byrth, his passion, his death, his buryall, his descending into hell, and ryssyng agayn from deth to lyfe, and after he had bene here in earthe, conuersant with his apostles & disciples, by the space of forty dayes, after his resurrection, whan he was amonge the apostles, he in their syght ascended vp into heauen, in the verye same his naturall bodye, whiche was

borne of the blessed virgin his mother, and was crucified vpon the crosse, and so dyd withdrawe his accustomed visible conuersation, frome the presence of his apostles, and from the bodily sight of al other creatures. By remembrauce wherof, bothe they and we shulde here in earthe eleuate and lyfte vp our hole hartes mindes, desires, & al affections, frome earthely thynges, and fromc all carnall and worldly cares, towardes heauen and heauenly thinges, and soo shuld by his grace prepare our hartes, and make our selues mete and apte to receyue his spirituall gyftes, whyche he sendeth into the worlde.

In this artycle also is expressed, howe our sauiour Christe, being ascended unto heauen, sytteth on the ryghte hande of god the father, that is to say, hath and shal euer haue communicate vnto him of god the father, glorye, honour, felicitie, power, and euerlastyng monarchye, gouernaunce, rule, and dominion ouer all the principates, potestates, powers, dominions, and ouer al creatures, that can be named eyther in this worlde, or in the worlde to come, to be ordeyned kyng of all kynges, and

lorde

lorde of all lordes, and all thynges in heauen and earth, to be caste vnder his fete and made subiect vnto him, and he is appointed the onely head of the vniuersal catholike churche. which is his mysticall bodye. And lykewyse as the heade alwayes excelleth all the other membres: so Christ doth excelle incomparably in honour and dignitie, all the membres of his said body, the Church, whereof he is the onely perfection and consummation, and is also the onelye eternall prieste & bysshoppe of his sayd churche, that is to saye, the onelye mediatour betwene god & mankynde, the redemer, intercessour, and aduocat, for the remission of synnes, as hereafter in this boke it shal more at large appere.

And it is to be noted, that although the intercessyon & mediation by prayer of sayntes departed, and of suche the membres of the catholyke churche, as be yet lyuinge on earthe, be good, acceptable and profitable vnto vs, yet that is only by the mediation and intercession of Christe our heade, in whom god the father is pleased and cõtented, and through whome saintes departed this lyfe, & raigning in heauen with Christ,

and suche as truely confesse Christe in the churche catholike, yet lyuyng, may and do effectually pray for vs, and therfore be of vs also auaylably praied vnto, that is to say, desired to pray for vs: accordyng wherevnto all common praiers of the churche, ought to be alwayes finished and ended, with a remembrãce of our sauiour Jesu Christ, Jn whom, by whom, and for whome, all is accepted of god, & without whome, nothing can be effectually done or graunted.

And therfore it is moch to our comfort, to remẽbre the exaltation of mans nature in our head, our sauiour and redemer Jesu Christe, which inseparably and indissolubly coniopned and vnited to the deitie, in the person of hym, sytteth on the vyght hande of god the father almighty, by cõmunion of preemĩnẽce and power, as before is expressed, wherby we be certified, howe our sauiour Jesus Christ is god, equall to god the father in godhead, and therein not inferiour vnto hym, and therfore to be honoured, worshypped, loued, & dread, feared and trusted on, beleued and hoped on, as on verye god almyghty, to whome nothynge is impossible, and yet

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he is man also, which hath experience of our infirmities, and can and wylle mercyfullye haue compassyon on the same, who ascended vnto heauen, to send giftes vnto mē, wherby we might be able & stronge to passe ouer this transitory lyfe to the pleasure of god, and the atteinyng of euerlastyng lyfe. Ephe. iiii.

The seuenth article.

¶ From thens he shall come to iudge the quycke and the dead.

IN THIS article it is declared, how our sauior & redemer IESV CHRIST, shal come from thens, that is to say, from heuen, to the which he ascended, and commynge in his maiesty and glory, shall than in the very visible forme of his naturall bodye, appere vnto the bodily eies of al the peple of the world in his perfect manhode, and in the selfe same body, wherin he ascended, to the inestimable comfort and reioyce of the good, and to the extreme terrour & confusion of the wycked. Where beynge accompanied with his holy aungelles his mynysters, waytynge vppon hym, he shall sytte openlye in the clowdes of

of the ayre, and shall iudge all, quycke and dead, accordyng to truthe and iustyce: and according to his holy worde expressed in scripture, that is to say, accordynge to euery mans owne workes & dedes, done by hym in his lyfe time, whiche workes and dedes shalbe than examined, discussed, and tried, not after mens owne fantasy and inuention, without authoritie and ground of scripture, but according to the commandement of god, and the teching of Christ & his apostles. for at that day of iudgement, al the people of the world, quick and deade, that is to say, as welle all those, whyche shall be founde on lyue in the worlde at that daye, as also all those, whyche euer sith the creation of Adam lyued here in this worlde, and died before that day, shal come and appere afore the presence of Christ in their very bodies and soules.

And whan they shall be so gathered and assembled togyther, our sauyour IESVS CHRIST, shall pronounce the fynall sentence and iudgement of euerlasting saluation, vpon all those persons, which in theyr lyfe time obeyed and conformed them selues vn-

to

to the wylle of god, and exercysed the wozkes of ryght beleefe and charitie, & so perseuering in well doinge, sought in their hartes and dedes, honour, glory, and lyfe immortall: And contrary, vppon all those, whyche in their lyfe tyme, were contentious, and dydde repugne agaynst the wyll of god: and folowed iniustyce and iniquitie, rather than truthe and vertue, our sauyour Christe shall than and there pronounce the sentence of euerlasting punishment and dampnation. In whyche sentence there shall be made a perfecte separation oz diuisyon, betweene these two sortes of people, that is to say, betweene the shepe and the gotes, the corne and the chaffe, the good and the badde, the blessed and the cursed, the membzes of his bodye, and the membzes of the deuyll, and soo the good and the blessed, being vppon his right hande, he shall clerely and perfectly delyuer them foz euer, from the power and malice of the wycked, and frome all the paynes and tuyl, and so take them all vp with hym into heauen, there to be crowned and rewarded in body and soule, with honour and glozye, and euerlastynge ioy

Rom ii.

Mat. xxv.

and

and peace, whyche was prepared for them from the beginning of the world. And all the other, whiche shall be iudged to euerlastynge payne and deathe, beinge vppon his lefte hande, he shall sende them downe into hell, there to be punished in bodye and soule eternallye with fier, that neuer shall haue ende, whiche was prepared from the begynnyng of the world, vnto the deuyll and his aungelles.

And here it is especially to be remembred, howe this article was for greate considerations added immediatly, and conioyned vnto the former artycles, and chiefly to the intent that no man shulde in his lyfe tyme, presume vppon the sayde benefytes of Christe, or take occasion of carnall lybertie or securitie, and so lyue without feare to transgresse, or without regarde to obserue the commaundementes of god: but rather that euery good christen mā, shuld in euery parte of his lyfe, haue a continuall remembraunce and respect, vnto the last day of iudgement, and so be in continual feare, to committe any thing cōtrary to the wil of god, for the which he might deserue, to haue the sentence

of

of euerlasting damnation, pronounced vppon him. For this is certainly true, that at that daye, euery man shall be called to an accompte of his life, & shal be than finally iudged, accordynge to his workes, good or badde, done in his lyfe time, that is as saint Paule saith: to theym that perseuere in wel doinge, and labour to atteyne glory, honour, & immortalitie, shall be gyuen lyfe euerlastynge: and to theym that be contentious, and obey not the truthe, but folowe and do iniustice, shall come indignation, yre, affliction, trouble, and paines euerlastynge. Rom ii.

In this artycle it is further to be noted, that lyke as there is nothynge more certaine vnto vs, than that we be all mortall and shall ones dye, and yet no man liuing knoweth the time whan he shall dye: euen so there is nothynge more certayne, than that this daye of iudgement shal ones come, and yet the houre and time whan it shal be, is hidden and kepte secrete frome the knowledge of all men and aungelles, and is reserued to the onely knowledge of god. Whyche thynge procedeth of his owelye goodnes towardes vs, and is done,

done, to the intent we shulde alwayes here in our lyfe tyme, flee from synne, and imploy all our hole study and endeuour, to walke in the wayes of god, that is to say, in suche faith, hope, and charitie, as god requyreth of vs, and so prepare our selues, and order oure lyuyng towardes god, that we may be in a redynesse at all tymes, whan soo euer it shall please God, to calle and summon vs, to appere before him in the sayd generall iudgement, there by his mercy & goodnes to receyue the crowne whiche he promysed vnto all men that do feare hym, and loue him, and walke in his wayes.

¶The eyght Article.

I beleue in the holy goste.

THE HOLY goste is the thyrde persone in Trinitie, very god and lorde, authour and former of all thynges created, and procedeth bothe from god the father, and from god the sonne, one with them in nature and substance, and of the same euerlastyng essence or beinge, whiche the father and the sonne be of, and equall also vnto them

them bothe in almyghtinesse of power, and in the worke of creation, and all other thynges perteynynge vnto the deitie or godhead, wherfore he is also to be honoured and glorysied, equally with them bothe.

This holy goste, whiche is the spirite of god, is of his nature al holy, yea holynes it selfe, that is to say, he is the onely goste or spirite, whiche with the father and the sonne is, was, and euer shal be the autour, causer, and worker, of al holines, puritie, and sanctimonie, and of all the grace, comforte, and spiritual life, which is wrought, and commeth into the harte of any man, in soo moche that no man can thinke well, or do any thynge that good is, but by the motion, ayde, and assistence of this holy spirite, neyther it is possible, that the deuyll, or any of those euyll spirites, whyche do possesse and reigne in suche persones as be subiecte vnto synne, can be expelled or put out of theym, but by the power of this holy spirite, neither it is possible, that the hart of any man, being ones corrupted and made as prophane by synne, can be purged, purified, sanctified, or iustified, without

the worke and operation of this holy spirite, nether it is possible for any mã, to be reconciled vnto the fauour of god, or to be made & adopted into the numbre of his chyldren, or to obteine that incomparable treasure, whiche our sauiour Jesus Christe hathe purchased and layde vp for mankynde, onlesse this holy spirite, shall fyrste illumine and lyghten his harte, with the ryghte knowlege and faythe of Christ, & styre hym by grace, to haue due contrition and penaunce for his synnes, and shall also instructe hym, gouerne him, ayde hym, dyrecte him, and induce him, with suche spirituall gyftes and graces, as shall be requisite and necessary to that ende and purpose.

Moreouer this holy spirit of god, is of his owne nature, full of all goodnes and benignitie, yea goodnes it self, from whome procedeth, all and singular graces & gyftes of feare, wisdome, vnderstanding, counsel, strength, faith, charitie, hope, and all other, whiche be gyuen, conferred, and distributed vnto vs mortal men here in the earth at his owne wyll and dispensation, and that no man can purchase or obteine, ne yet reteine,

reteine or vse any one of them, without the speciall operation of this holy spirite, which gyftes neuertheleſſe he gyueth not, nor dispenseth the same equally, and vnto euery man in lyke, but he diuideth theym, particularly and specially to euery member of the churche, as is moſte necessary for the hole body, and in ſuche plentye and measure, as vnto his godly wyll and knowledge, is thoughte to be moſte beneficial and expedient for the same: All which thinges he dothe of his mere mercye and goodnes, freely and aboue our deseruynge.

Farthermore this holy spirite is of his owne nature, ful of charitie and holye loue, yea charitie it selfe, frome whome procedeth all charitie, and soo by his godly operation is the bonde and knot, wherewith our sauiour IESVS CHRISTE, and his mooſte dere espouse the churche (whyche is also his mistical body) be vnited, knit, and conioyned togyther in ſuche perfecte and euerlasting loue and charitie, that the same can not be dissolued or separated: And ouer this is also the very

bond and knot, wherby all and euerye one of the verye membres of Christis churche and bodye, be united, coupled, and conioyned, the one of theym with the other in mutual loue and charitie.

Also this holye spirite of god is the spirite of trouthe, and the autour of al holy scripture, conteined in the hole canon of the bible, and dyd not onely inspire and instructe all the holye patriarches & prophetes, with all the other membres of the catholyke church, that euer was frome the begynninge of the world, in all the godly truthes and verities, that euer they did know, speake, or wryte, but also descended and appered in the symilitude and lykenes of fyery tongues, and dyd lyght vpon the apostles and dysciples of Christe, and inspired them with the knowlege of al truth, and replenyshed them with heauenly gyftes and graces: and shall be contynuallye present in the catholyke churche, and shal teache and reuele vnto the same churche, the secretes and mysteries of all truthes, which are necessary to be knowen, and shal also continually frome tyme to tyme, rule, directe, gouerne, and sanctifie the same

churche,

churche, and gyue remission of synnes, and all spirituall comforte, as well inwardely by secrete operations, as also outewardely by the open ministration and efficacy of the worde of god, and of the holye sacramentes in the sayde churche, and shal endue it with al such spirituall graces and gyftes, as shall be necessary for the same.

Finally it is to be noted, that albeit holy scripture doth worthily attribute vnto the holy goste, our sanctification, our iustification, and all other benefites, whyche Christ by his passion hath merited and deserued for vs, yet neuertheleste the same be also the workes of the hole trinitie, and be not to be separated in any wyse, although scripture commonly doth attribute them vnto the holy goste: For in lyke maner doth scripture attribute power vnto the father, and wisedome vnto the sonne, which neuertheleste be common vnto all thre.

The nynth article.

The holy catholike churche.

AFTER the eight articles of our belefe, in whiche we knowledge goddes myght and power in the creation of the worlde, his mercye and goodnes in our redemption, & his spirituall benefites exhibited and giuen to vs by the holy goſt, foloweth the ninth article, in whiche we declare, that we doo beleue and confeſſe the maner of goddis working, in callyng vs to haue fruition of hym, and to be made partakers of his saide benefites.

Wherfore we muſte vnderſtande, that beſides the inwarde and ſecrete calling, whiche god hath alwais vſed, and yet ſtil doth vſe, he hath alſo ordeined an outward callinge of the people vnto him, by preaching of his moſt holy worde, vpon whiche outewarde callyng, the people yelding, aſſenting, and obeyinge to the ſame word of god, & receyuing it alſo with true faith & the ſacrament of baptiſme (as Chriſtes lawe requireth) be named in ſcripture Eccleſia, that is to ſaye, an aſſemble of peo-

ple

ple called out from other, as from infi-
dels or heathens, to one fayth & confes-
sion of the name of Christ, which word
Ecclesia, is in englyshe called Churche.

And it is to be noted specially, that
in our englysshe tongue, by the worde
Churche, we vnderstande not onely the
hole multitude of people, which be cal-
led of god to one faythe, be they of the
clergy or of the laymen, but also by the
same word we signifie the place, wher-
in the worde of god is commonly prea-
ched, & the sacramentes ministred and
vsed, and call that the churche: to en-
treate wherof at this tyme in this ar-
ticle, is no part of our entent, but onely
of the assemble and company called to
profesle Christe in one faithe, whiche in
this article is named the Holy churche.

For all be it in this assemble of
men, called by the worde of god, and
receyued by faythe and baptisme, be
many euyl men, many synners, many
that tourne by true penance to grace, &
sometyme yet fall agayne, some after
their tourne by true penance, styll per-
seuere and increace in goodnes, many
that fall and neuer ryse againe: so that

ſpottes, blottes, and imperfections, appere euidently in this churche, and many tymes in the more parte therof: Yet neuertheleſſe bycauſe the callynge is of it ſelfe holy, the caller alſo holye, and the ende of the callynge holynes, with this alſo that the people ſo called, profeſſe holines, and make a body, wherof the onelye heade, our ſauiour CHRIST is moſt holy, and holynes it ſelfe, by the merites of whoſe paſſion they be relieued and norriſhed with dyuerſe holy ſacramentes, and be in their calling indued with moſte ſpeciall holy gyftes and graces of almighty god, autour therof, and by his holye ſpirite directed and gouerned in the ſame, ſoo long as they by folowyng their concupiſcence, the deuyll or the worlde, fall not frome that ſtate: For theſe cauſes (althoughe ſome membres therof be euil) the churche is called Holy churche, takyng the name of Holy, of that, that Chriſt the only head is holy, the caller holy, the profeſſion and callyng holy, & the ende holynes, which of very duety ought to be in all them, that be called, & is in deede in ſuche membres as continue & perſeuere in that holy callyng.

And

And for so moch as god of his goodnes calleth people, as afore, without acception of persons, or priuiledge of place. Therfore this holy church is also Catholyke, that is to say, not limitted to any one place or region of the world, but is in euery place vniuersally through the world, where it pleaseth god to cal people to him, in the profession of Christis name and faith, be it in Europe, Affrike, or Alia. And all these churches in diuers countreis seuerally called, although for knowlege of the one from the other, amonge them they haue diuers additions of names, & for their moste necessary gouernement, as they be distinct in places, so they haue distinct ministers and diuers heades in earth, gouernours, and rulers, yet be al these holy churches but one holy churche catholike, inuited and called by one god the father, to enioy the benefite of redemption, wrought by our only lord and sauiour Jesu Christ, and governed by one holye spirite, whyche teacheth to this foresayd holy church, one truth of goddes holy worde, in one faith and baptisme. And this church is relieued, norysshed, and fortyfied, by his holye

and inuincible word and his sacramentes, whyche in all places haue eche of them their own proper force & strength, with gyftes of graces also, distrybuted by the goodnes of almighty god in all places, as to his wysedome is seme conuenient.

Wherby it appereth, that the vnitie of these holy churches, in sundry places assembled, standeth not by knowlegynge of one gouernour in earthe ouer all churches. For neither the hole churche catholike togither, nor any particular churche aparte, is bounde to acknowlege any one vniuersall gouernor ouer the holechurch, other than Christ, although by suffraunce of some princis and potentates, not being truly instructed in the worde of god, by suche as of duetie both to god and them, ought to haue declared the truth of scripture to them, and by hypocrisie and vsurpation of the see and court of Rome, the bishop of the same, gyuing him selfe more to worldly policy, than to the execution of his duetie, hath longe tyme gone about to obteine & establysshe vnto him selfe, suche an vniuersall auctoritie, and hathe by abuses alwayes compas-

sed

sed to cause other, to vphold and mainteyn the same, contrary to goddis law, as more largely shall be declared in the sacrament of orders.

The vnitie therfore of the church, is not conserued by the bisshop of Romes auctoritie or doctrine, but the vnitie of the catholike churche, whiche all christen men in this article do profesſe, is conserued and kepte, by the helpe & assistence of the holy spirite of god, in reteyning and mayntenynge of suche doctrine and profession of christen faith and true obseruance of the same, as is taught by the scripture & the doctrine apostolike. And particular churches ought not in the said doctrine so accepted and allowed, to vary one from an other, for any lucre, arrogance, or any other worldely affection, but inuiolably to obserue the same, so that by reason of that doctrine, eche churche that teacheth the same, maye be worthily called (as it is in deede) an apostolyke churche, that is to say, folowyng such teaching as the apostels preached, with ministration of suche sacramentes, as be approued by the same.

And this vnitie of the holy churche

of

of Christ, is not diuided by distance of place, nor by diuersitie of traditions & ceremonies, dyuersely obserued in dyuerse churches, for good ordre of the same. For the churche of Corinthe, and of Ephese, were one churche in god, thoughe the one were farre distant in place from the other: And though also in traditions, opinions, and polycies, there was some diuersitie amonge thē, likewyse as the churche of Englande, Spaine, Italy, and Poole, be not separate from the vnitie, but be one church in god, notwithstandyng, that amonge theym, there is great distance of place, diuersitie of traditions, not in all thinges vnitie of opinions, alteration in rites, ceremonies, and ordinances, or estimation of the same, as one churche peraduenture doth esteme theyr rytes, traditions, lawes, ordinaunces, and ceremonyes to be of more vertue and efficacie, than an other churche dothe esteeme the same. As the churche of Rome dothe affirme certayne of theyr lawes & ordinances, to be of suche estimatiō, that they be of equal force with the worde of god, and that who so euer disobeyeth or transgresseth the same, com-

commytteth deadly sinne: Yet we perceiuing the same, to be discrepant from the truth of scripture, must nedes therin dissent from them. But suche diuersitie in opinions, and other outwarde maners and customes of policie, dothe not dissolue and breake the vnitie, whiche is in one god, one faythe, one doctrine of Christe and his sacramentes, preserued & kept in these seuerall churches, without any superioritie or preeminẽce, that one church by goddis law may or ought to chalẽge ouer an other.

And therfore the churche of Rome, beinge but a seuerall churche, chalengyng that name of Catholike, aboue all other, dothe great wronge to all other churches, and doth onely by force and mayntenance, support an vniuste vsurpation: for that churche hath no more right to that name, than the church of Fraunce, Spayne, Englande, or Portugale, whiche be iustly called catholike churches, in that they do professe, consent, & agree in one vnitie of true faith, with other catholyke churches. This vsurpatiõ before rehersed wel considered, it may appere, that the bysshop of Rome, doth contrary to Goddis lawe,

in chalenginge superiorytie and preeminence, by a cloke of goddis law ouer all. And yet to make an apparance, that it shulde be so, he hath and dothe wreste scriptures for that purpose, contrary bothe to the true meaning of the same, and the interpretation of ancient doctours of the church, so that by that chalenge he wolde not do wrong onely to this churche of Englande, but also to all other churches, in clayming this superioritie, without any authoritie by god, soo to hym gyuen. For god by his goodnes hath called indifferently and equally, al such churches, in sundry places, as his highe wisedō, hath thought good to assemble and call vnto him.

Moreouer the perfitte beleue of this article, worketh in al true christen people, a loue to continue in this vnitie, and a feare to be caste oute of the same, and it worketh in theym that be synners and repentaunte, great comforte, and consolatiō, to obteyne remission of sinne, by vertue of Christis passion, and administration of his sacramentes at the ministers handes, ordeyned for that purpose. for almoche, as god doth not ordinarily giue such thinges,

ges, but onely within this churche.

It is to be noted, that this churche of Englande, & other knowen particular churches, in whiche Christis name is truely honored, called on, and professed in faythe and baptisme, be membres of the hole catholike churche, and eche of theym by him selfe, is also worthily called a catholike churche, whan they merelye professe and teache the faith and religion of Christ, according to the scripture and the apostolike doctrine. And so euery christen man ought to honour, gyue credence, and to folow the particular churche, of that region so ordered, (as afore) wherin he is borne or inhabiteth: And as al christen people, as wel spirituall as temporall, be bounde to beleue, honour, and obey our sauiour Jesus Christe, the onely heade of the vniuersal churche, so likewyse they be, by his commaundement, bounde, to honour and obey, nerte vnto him selfe, christen kinges and prynces, whyche be the heade gouernours vnder him, in the particular churches, to whose office it apperteineth, not only to prouide for the tranquillytic and welthe, of their subiectes, in temporall

and

and worldly thynges, to the conseruation of theyr bodies, but also to forsee, that within theyr dominions suche ministers be ordeyned and appoynted in their churches, as can and wyll truely and purely set out the true doctrine of Christe, and teache the same, and to see the commandementes of god well obserued and kepte, to the welth and saluation of their soules.

The tenthe article.

¶ The communion of sayntes The forgiuenes of synnes.

IN THIS article be taught two speciall fruites and benefittes, whiche all men called of god, and obeyinge to the same callinge, in their wyll and workes, do obteyn by goddis grace, in the sayd catholyke churche, which benefites be, the communion of sayntes, and forgyuenes of synnes.

And here is to be noted, that although this worde *Saintes*, in oure englishe tongue signifieth proprely them, that be departed this lyfe, and be established in glory with Christe: yet the same

same worde Sayntes, wherby in this article we expresse the latine worde Sanctorum, is here extended, to signify not onely these before mencioned, but also al suche, as be called into this holy assemble and churche, and be sanctifyed in our sauiour Jesu Christe.

And as touchynge the Commmyon that is to say, the mutuall participation of these saintes, ye must vnderstand, that lyke as all the partes and mẽbres whiche be lyuyng in the naturall body of a man, do naturally cõmunicate and mynister eche to other the vse, cõmoditie, and benefite of all their forces, nutrimentes, and perfections: Jn so moche that it lyeth not in the power of any man to say, that the meate, whyche he putteth into his owne mouthe, shall nourishe one particular membre of his body, and not an other, but that al and euery one particularly, shall receiue of the sayde nutriment, and of the vertue and benefite therof, more or lesse accordynge to the naturall disposition, portion, and place, whiche it hath within the same body): euen so, what so euer spirituall gyftes or tresure is gyuen by god, vnto any one membre of the holye

churche, although the same be gyuen particularly vnto one membre, and not vnto an other: Yet the fruite and merites thereof, shall by reason of theyr abidyng togither in the vnitie of the catholike churche, redounde vnto the comon profite, edifienge, and increace of all the other membres of the same catholike churche. In so moch that there shal nede no mans auctoritie to dispēce and distribute the same, or to apply it vnto this membre or that, but eche mēber shall be made participant of the sayd treasure, and shall haue and enioy the fruite and benefite of the same, in suche quantitie and mesure, as for the rate and proportion of the faythe and charitie, which he hath in the same bodye, shall be expedient and necessarye for hym to haue.

And hereby is notified and declared vnto vs, the vtilitie and profite, which all the membres of the churche doo receyue by the merites, suffrages, & prayers of the churche.

And forasmoche as the most blessed sacrament of the aultar, wherin by the mighty operation of goddis worde, is really

really present in forme of bread, the naturall liuing body and bloud of our sauiour and redemer Jesu Christ, increaseth and worketh in them that worthily receyue it, the communion and coniunction in body and soule of them to Christe, and Christ to them, with a mutuall coniunction also in loue and charitie of eche good man in Christe to other: Therfore the said sacrament may worthily be called the Communyon of sayntes. And so the fyrst part of this article hath ben by good deuout and lerned men expounded, to signifie the said blessed sacrament of the aultar, which we must beleue to be a reall & effectuall cõmunion of all saincte, that is to say, of all men, which be called by the holy calling of god, and therwith willyngly and obediẽtly do knowlege and folowe the same.

In the second part of this article, we be taught to beleue remission of sinnes, which is one of the effectes & chiefe benefittes of the moste blessed passion of Christ, head of the holy church, which is called & assẽbled in his name, in whi che churche is applyed the benefites of remyssyon of synnes, by the worksyng

of god in his sacramentes ministred in the same, as shalbe hereafter declared in their place.

The. XI. and. XII. article.

¶ The resurrection of the body, and the lyfe euerlastynge.

AT THE DAY of the generall dome or iudgement, whan Christ shall come (as in the seuenth article of this Crede is conteyned) and sytte to iudge bothe quycke and deade, almyghty god shall stirre and rayse vp agayne, the very flesshe and bodies of all men, women, and chyldren, bothe good and bad, christened, and heathen, that euer liued here in this worlde, frō the begynnynge of the same, and dyed before that day. And although the said flesshe and bodyes were deade and buried, yea and consumed, or by any meanes distroyed, yet god shall of his infinite power make them all at that day, hole and perfite agayne. And so euery man generally shal resume and take agayne, the verye selfe same bodye and flesshe, whiche he had whiles he lyued here on earthe, and so shall ryse frome death

deathe, and lyue agayne in the verye selfe same bodye and soule, whyche he had before.

At whiche tyme, man beinge thus made perfyte in coniunction of bodye and soule, shall at that day, appere before the high iudge our sauiour IESV CHRIST, and there shall make an accompt of his workes and his dedes, suche as he dyd, good or euyll, whyle he lyued here in this world. And suche as haue ledde theyr lyues, in obedience and obseruation of goddis commandementes, and dye in true faith and charitie, shall than be perfitely sanctified, purified, and delyuered from all contagion of synne, and from all corruption and mortalitie of the flesshe, and shall be perpetually glorifyed, and receyue bothe in body and soule togither euerlastyng lyfe.

Whiche lyfe euerlastyng, though it passeth all mennes wyttes, to expresse howe pleasant and ioyful it is, nor yet mans capacitie, can comprysse and vnderstand the same, as saint Paule witnesseth, saying, That whiche the eye hath not sene, nor the eare hath not heard, nor hath i. Cor. ii.

not entred into mans harte, God hath ordeined for them that lone hym: Yet holy scripture speaketh of it, after our capacitie and intelligence, but farre vnder the worthynes and excellency thereof.

Esa. xxxv. The prophete Esaie sayth, Euerlastyng gladnes shall be ouer theyr heades, they shall haue ioy and gladnes, sorowe and waylynge

Apoc. vii. shal forsake them. And sayntt Johñ saith: God that sytteth on his throne, shall dwell ouer them. They shall not hunger or thyrste any more, neyther sonne, nor heate shal hurt them, for the lambe that is in the myddes of the throne, shall feede them, and brynge theym to the fountaynes of the water of lyfe: And god shall wype away, all weping and teares from theyr eyes. death shal endure no longer. There shall be noo wailyng, nor crienge, nor sorowe any more: Yea there is no ioy or comforte, that can be wyshed for, but it is there moste plentifully. There is true glory, where prayse shall be without errour or flatterye. There is true honor, whiche shall be gyuen to none, onles he be worthy. There is true peace, where no man shalbe molested or greued, neither by hym selfe, nor by others. There is

true

true & pleſant felowſhyp, where is the company of bleſſed angels, and the electe and choſen ſaintes of god. There is trewe and perfecte loue, that neuer ſhall fayle. For all the heauenly company, is lynked and faſtened togyther, by the bonde of perfect charitie: wherby alſo they be vnited and knitte to almyghty god euerlaſtingly.

Fynally there is the true reward of al godlyneſſe, God hym ſelf: The ſight and fruition of whom, is the ende and rewarde of all our beleſe, and all our good workes, and of all thoſe thinges, whyche were pourchaſed for vs by CHRISTE, he ſhall be our ſacietie, our fulneſſe and deſyre, he ſhall be our lyfe, our helth, our glorye, our honour our peace, our euerlaſtynge reſte and ioye: He is the ende of all our deſyres, whom we ſhall ſe contymually, whom we ſhall loue moſte feruently, whome we ſhall prayſe and magnifie, world withoute ende.

¶ The sacrament of Baptisme,

AS TOVCHYNGE the holy sacrament of Baptysme, it is to be noted: Fyrst, that this sacrament was instytuted and ordeyned, by our sauyour IESV CHRISTE, in the newe testament, as it dothe appere by Christis owne wordes vnto his apostles, where he saithe: Go ye abrode throughoute all the worlde, and preache the gospel vnto all people, and baptise them in the name of the Father, of the sonne, and of the holy goste.

Matth. xxviii.

Furthermore that the effecte and vertue of this sacrament, is forgyuenes of sinne, and grace of the holy gost, as is manifestly declared in the second chapiter of the actes of the apostles, where it is said: Do penance and be baptised euery one of you, and ye shall haue forgiuenes of sinne, and shall receiue the gift of the holy goste. Whiche effect of grace and forgiuenes of sinne, this sacramēt hath by vertue and force of the worlkyng of almyghty god, accordyng to his promyse annexed & conioyned vnto this sacrament, as is manifestly declared by the

worde

worde of Christ, saying: who so euer be- Marc.xvi.
leueth, and is baptised, shalbe saued. Which saying of our sauiour Christ is to be vnderstande of all suche persons, whiche dye in the grace conferred and giuen to them in baptisme, and doo not finally fall from the same by synne.

Moreouer bicause al men be borne synners, throughe the transgression of our father Adam, in whom (as the apostle saith) All haue synned, and can not be Rom.v.
saued, without remyssion of their synne, which is gyuen in baptisme, by the worckynge of the holy goste. Therfore the sacrament of baptisme is necessary for the atteyning of saluation and euerlastynge lyfe, according to the wordes of Christe, saying: No man can enter into the kyngdome of god, Ioan.iiii.
except he be borne again of water and the holy goste. For whiche causes also it is offred, and perteineth to all men, not only suche as haue the vse of reasone, in whom the same duely receiued, taketh away and purgeth all kinde of sinnes, bothe originall and actual, committed and doone before theyr baptysme: but also it apperteyneth and is offered vnto infantes, whyche bycause they be borne in originall synne, haue nede and

ought to be christened: Whereby they beynge offred in the faithe of the churche, receyue forgyuenes of their synne, and suche grace of the holye goost, that yf they dye in the state of theyr infancy, they shal therby vndoubtedly be saued.

And here we muste knowe, that as touchynge originall synne in infantes, lyke as they take of theyr parentes, their originall and naturall qualities: euen so they receiue frome them originall synne, by which they are made the chyldren of the yre of god, and by the same haue a naturall inclination to synne, by lustes and desires, whiche in further age and tyme, sensibly moue and stirre them to wyckednes. For although the parentes be neuer so clene purged, and pardoned of their original synne by baptisme, and grace gyuen in the same, yet neuertheless the children of theym begotten, be conceiued and borne in originall sinne. Example we maye take of corne, whiche thoughe it be neuer soo clene winowed and purged frome the chaffe, yet yf it be caste in to the grounde and sowen, the newe, whiche springeth of it, is full of chaffe

againe,

againe, vntill it be also wynowed and clensed: So likewyse the chyldren of christen men be full of the chaffe and corruption of originall synne, vntyll that by baptisme, they be washed clensed and purged from the same, as their parentes were.

And where as we haue before shewed, that originall synne is remitted and taken awaye, by baptisme, bothe in infantes and all other, whyche hauinge the vse of reason, duely receyue the same: Yet further we thinke good. to note a special vertue and efficacy of this sacrament of baptisme, Whiche is: That all be it, there remayne in vs that be christened, a certaine infirmitie or inclination of synne, called *Concupiscence*, whiche by lustes and desires moueth vs many tymes to synne and wyckednes, yet almighty god of his great mercye and goodnes, hath gyuen vs suche grace in this his holye sacrament of baptisme, that suche carnall and fleshly lustes & desyres, shal or can in no wyse hurte vs, yf we do not consent vnto them. And by the same grace also conferred vnto vs in baptisme, we be made more strong and able, to resyst

and

and withstand the said concupiscences and carnall desyres, than is an other man, whiche neuer was christened.

Farthermore for as moche as in these dayes, certayne heresies haue risen and spronge vp, against the christening of infantes. It is to be noted, that (as the holy doctours of the churche do testifie) the vniuersal consent of the churches in al places, and of al times, vsyng and frequentyng the christening of infantes, is a sufficient witnes and prose, that this custome of the churche in baptisinge of infantes, was vsed by Christis apostles theym selfes, and by them gyuen vnto the church, and in the same hath ben always continued euen vnto these daies. And this custome and perpetuall vsage of the churche, euen frome the beginning, is agreable with the saying of saint Paule: Christ loued his churche, and hath gyuen hym selfe to the deathe for his churches sake, to sanctifye her and make her holy in clensing her by the fountain of water in his worde &c. So that no man is, nor can be of this churche, but he whiche is clensed by the sacrament of baptisme: Lyke as the terte before alledged, sheweth, where Christ saith:

Ephe.v.

who

who so euer is not borne agayn of water and the holy goost, shal not entre into the kyngdom of heauen. Wherfore seinge that out of the churche, neyther infantes, nor no mã elles can be saued, they must nedes be christened and clensed by baptisme, and soo incorporated into the churche. And as the infancie of the childzen of the Hebrues, in the olde testament dyd not let, but that they were made participant of the grace & benefite giuen in circumcision: Euen so in the new testament, the infancy of childzen dothe not let, but that they may and ought to be baptised, and so receyue the graces and vertues of the same. Ioan. iii.

In this parte also it is to be noted, that chyldzen or men ones baptised, ought neuer to be baptised againe. And all good christen men ought and muste repute and take all the Anabaptistes and the Pelagians opinions, which be contrary to the premisses, & euery other mans opinion, agreable vnto the sayde Anabaptistes, or the Pelagians in that behalfe, for detestable heresies, and vtterly to be condemned.

Moreouer forbycause, as wel this sacra-

sacrament of baptisme, as all other sacramentes instituted by Christ, haue al their vertue, efficacy, and strength by the worde of god, whiche by his holye spirite, worketh al the graces and vertues, which be giuen by the sacramentes, to all those that worthily receyue the same: We must vnderstand & know that although he which doth minister the sacrament, be of a synful and euyll conuersation, yet the vertue and effecte of the sacrament, is therby nothing diminished or hurted, nether in infantes, nor yet in them, whiche beinge indued with the vse of reason, come thervnto, truly contrite and penitent of all their synnes done before, beleuinge and confessing al the articles of the Crede, and hauinge a sure faythe and truste in the promises of god, of remissyon of theyr sinnes, and purposing euer after to liue a christen lyfe.

Fynally this sacramente of baptisme, maye well be called a couenant betwene god and vs, wherby god testifieth, that he for his son Christes sake, iustifieth vs, that is to saye, forgiueth vs our sinnes, and indueth vs with his holy spirite, & giueth vs suche graces, that

that therby, we be made able to walke in the workes of iustice ordeyned by god, to be exercised of vs in this present life, to the glory and praise of god: And so persseuering, to enioy the fruit of the lyfe euerlastinge. And we againe vpon our parte, ought most diligently to remembre and kepe the promise, that we in baptisme haue made to almightye god, that is, to beleue only in him, only to serue and obey hym, to forsake all synne, and the workes of Satan, to mortifie our affections of the flesshe, and to lyue after the spirite in a newe lyfe. Of whiche promyse and couenant by vs made to god, saint Paul putteth vs in remembrance, sayinge: Knowe ye not that all we, whyche are baptised in Jesu Christ, are baptised to dye with him, for we be buried with him, by baptisme to dye, that likewyse as Christ was raysed vp from death by the glory of his father: euen so we shuld walke in a newe life? By the which wordes saint Paul giueth vs to vnderstande, that al we, whiche be baptised in Christe, that is to saye, whiche be baptisme are incorporated into the mysticall bodye of Christ, haue professed & boũde our selfe in baptisme, to dye from syn, & vtterly Rom. vi.

to

to absteyne from the corruption of our old synfull lyfe, and to walke and procede in a newe life of grace, and the spirite, in to the whyche we are called by the worde of god, and by faith and due receyuing of this holy sacrament, are brought and sette into the same.

¶ The sacrament of penance.

FOR THE clere vnderstandynge of this sacrament, it is to be considered, what penance is, and also what is the sacrament of penance.

Penance is an inwarde sorow and griefe of the hart, for the synnes by vs done and cõmitted, and an hatred and detestation of the same, with an ernest desyre, to be purged from them, and to recouer agayn the grace and fauour of god, by such meanes and remedies, as god hath appointed for the obteyninge therof, with a stedfast purpose & mynd, neuer to offende agayne. For he that saithe, that he is sorye for his offences committed against the high maiesty of god, and yet styll continueth or intendeth to continue in the same, is noo penitẽt person, but a dissembler or rather a de-

a deryder of penance. And thus is penance cõmonly taken in the scripture, as well in the newe as in the olde testament. And this penance is a thynge so necessary for mãs saluation, that without it, no man that offendeth god, can be saued, or atteyne euerlastyng lyfe.

The sacrament of penance is proprely the absolution, pronoũced by the preest, vpon such as be penitẽt for their synnes, and so do knowlege and shewe them selues to be. To the obteyning of the whyche absolution or sacrament of penance, be requyred contrition, confession, and satisfaction, as ways and meanes expedient and necessary to obteyne the sayd absolution. In all whiche wayes and meanes, fayth is necessaryly requyred, as the grounde and foundation of all thynges, that are to be done, for to atteyne the benefitte of the sacrament of penance. For who can haue true penance, with hope to atteyn any grace of remission of synne therby, onles he beleue stedfastly, that god is, and that in the newe testament, by the meane of our sauiour Jesu Christ, and by the force of his passion, there is promyse made to his church, to graunt re-

 myssion

mysſion of synnes, by his ministers, to suche as fallyng from the grace receyued in baptisme, do at his calling turne vnto hym by penance: And like as they whiche were not baptised, being infantes, whan they come to the yeres of discretion, and desire baptisme, be taught fyrst to beleue in god, and to renounce the deuill and his worckes, vpon which grounde of faith, they desire baptisme, as a necessary sacrament for remissyon of syn: So euery man before he entreth into the wais of fruitful penance, must haue for a ground and foundation, suche a belefe, as wherby he hopeth & loketh by the sacrament of penance, to atteyne remyssion of all his synnes, wher vnto we do come (as is aforesaide) by contrition, confession, and satisfaction.

Contrition is an inwarde sorowe and griefe for sinne, whiche euery true penitent, called by goddis grace, hath by knowlege of the worde of god, wher vpon, remembring his owne synfull & vicious lyuing, wherby he hath prouoked the high indignation and wrath of god: and on the other side, considering the dygnitie and puritie of that state, wherevnto he was called in baptisme,

and

and his promyse made there to god, the manyfolde benefites also dayly receyued of god: Herevpon the sayd penitēt, moued and stirred with the greate loue and goodnes of god, shewed before towardes hym on the one partie, and his owne ingratitude or vnkyndnes towardes god on the other partie, conceiueth an earnest sorowe, for that he hath relinquished so louing a lorde, & an hatefull displeasure, that he hath folowed synne, and therby so greuously offēded god, of whom he was before called, to be in the state of a sonne, and inheritor with our sauiour Jesu Christe.

And thus being moued and troubled in spirite, and lamentynge the miserable state, whiche he is nowe in, by his owne defaut, is prycked and styrred in his hart, accordyng to the teachyng of his mother, holy churche, to repayre to suche a mynister, as god hath ordeined to pronounce the sentence of remission of synne. And knowyng hym to occupy that place, as deputid of god, doth prostrate hym selfe to god, & there humbly procedeth to cōfession, wherin he calling to his remēbrance his sinfull life past, doth knowledge to the priest, all suche

sinnes, in whiche his conscience telleth hym, that he hath greuously offended the goodnes of god almyghty, and the same before ꝑ priest goddis minyster, he declarith and vtterith with his mouth, and so blameth, accuseth, and condemneth hym selfe for an vnkynd prodigall sonne, to almighty god his father, for a naughty seruant, that knew by light of grace, the cõmandement of his lord Jesu Christe, and did it not, was induced with many gyftes of the holy gost, and exercysed theym not. And so detestyng and abhorryng synne, and desyrous to be rayled from that estate, confesseth in humility, the cause of sinne to haue ben of him selfe, by yelding to the concupiscence of the flesshe, the worlde, and the deuyll. Wherfore he is glad to submyt him selfe to such discipline and ways of reformation, as the priest hearinge his synnes and offences, shall by his discretion and wisedom, according to the worde of god, thinke conuenient. Which humble submyssion, to the gostly father, with consent and agreement to receiue the sayd discipline, is a part of satisfaction, whyche is the thyrde waye or meane to the sacrament of penance,

Luc. xv.
Luc. xii.

nance, as is before reherſed.

And this ſatisfaction declareth a deſire to pleaſe and content god his father, for the vnkindnes towardes him, in fallyng frō the eſtate of grace, wher in he was called to be his ſonne, and in heritour of heauen, vnto the myſerable condition of ſynne, whereby he hathe made him ſelfe mooſte vyle bondeman vnto the deuyll.

But here ye muſt vnderſtande, that the ſatisfaction (which is here ſpoken of) is not ſo to be taken, as though the penitent ſynner could worthily merite or deſerue remyſſyon of ſynnes, by any peyne or punyſhement to be by him ſuffred, or to make to god any iuſte or full recompence, equiualent to the ſyn that he hath cōmitted againſt him, and ſo to ſatiſfie, whiche he can neuer doo. For that ſatisfaction hath only our ſauior Chriſte wrought, in his glorious paſſion. But to ſatiſfye (as here is mente by ſatisfaction) is to pleaſe god with an humble lowly hart, redy to bringe forthe the fruites of penance, and to bringe them forth in dede, as in almes, praier, and faſtyng, with all ſuch meanes as may ſerue for the cutting away

of the occasyon of synne, as the minyster shall thinke good, accordyng to the word of god, and with suche weppynge, lamentyng, and waylyng, as do burste out of the hart, with a full purpose, to leade a newe life, and therwith to forgiue all men their trespaces, to restore to all men, that he hath vniustly taken or retayned from them, to recompence al hurtes and iniuries done by him, accordyng to his abilitie and power, and as he may, not only to wyl, but also to do thus to his neighbour in dede, wher in the neighbour ought to be satisfied.

And hereby appereth, how god estemeth satisfaction, bothe to hym selfe, and to the neighbour, after the wil and power, and not after the equiualence of that whiche is done. For to god, no mã can so satisfye for synne. And Christe therfore hath satisfied for all, by vertue whereof, our satisfaction is accepted and allowed of god, who of his infinite goodnes, and for Christis sake, is satisfyed, that is to say, pleased with that lyttell we do.

Wherupon after this contrytion had in hart, cõfessiõ made with mouth,

and

and satisfaction shewed and promised, the penitent maye desire to here of the mynyster, the comfortable wordes of remission of synnes. And the mynister therupon, according to Christis gospel, pronounce the sentence of absolution, vnto the whyche absolution, the penitent must gyue credence, & beleue with a perfite faith, that his synnes be now forgiuen freely, by the merites of Christis passion, to the whiche forgiuenesse he hath recourse by the sacramente of penance, as he had at the fyrste entrye vnto Christis relygion by the sacramēt of Baptisme.

It is also to be noted, that cōfession to the prieste, is in the churche profitably cōmaunded to be vsed and frequented, for many other good causes, & specially for this cause, that they whiche by custome be drowned in synne, and se not the abhomination & filthynes therof, ne remembre the goodnes of god, & wāt therfore cōtrition, may by a good goostly father, be stirred and moued, to detest and lament their sinne, by declaring vnto them the word of god in such scriptures, as serue for that pourpose, in suche wyse, that not only contrition

shall

shall aryse in the harte to the pleasure of god, but also satisfactiō ensue, wher with goddis mercyfull goodnesse shall be contented. Soo that the wordes of absolution may be effectually pronoū ced to the penitent, of the remyssion of his synnes.

Finally it is to be remembred, that not withstanding this way before described, is the ordinary meane, for penitent synners, to obteyne remyssyon of sinnes, and to be recōciled to the fauor of god, yet in case there lack a minister, to pronoūce the wordis of absolution, or in tyme of necessitie, whan a synner hath not sufficient leysure or opportunitie to do the workes of penance before declared, if he truely repent him of his synful lyfe, and with all his hart, purpose through goddis grace, to chaunge and amend the same, he shal vndoutedly haue pardon & forgiuenes of all his myssedoinges. For as sayncte Cyprian sayth: Euen in the houre of deth, whā the soule is ready to departe out of the body, the great mercyfull goodnes of god dispiseth not penance: In so moch that thā, neither the greatnes of sinne, nor the shortenes of tyme, nor yet the

enor-

enormitie of lyfe excludeth frō the mer
cy of god, if there be true contritiō & an
vnfayned change of the hart, frō sinful
cōuersation. The theefe that hanged v-
pon the crosse, asked mercy w̄ a cōtrite
hart, & forthwith was made a citezen
of Paradise, and where as he deserued
condemnation and punishemente, this
contrite harte, changed his paine into
martyrdome, and his bloude into ba-
ptisme. Yet notwithstandynge, no man
ought vpon hope of goddes mercy, styl
to continue in synfull lyuinge. Lyke as
no man wolde be sicke in his body, vpō
hope to recouer helth. For such as wyl
not forsake their wyckednes, and yet
thynke that god wyll forgiue them, be
oftentymes so preuented with the iuste
plage of god, that neyther they haue
time to conuert, nor grace to receiue the
benefite of forgiuenesse. Therfore scri-
pture saith: Slacke not to conuert and
tourne to god. And linger not from day
to day. For his angre wil come sodein-
ly, and in the time of vengeance, he wil
distroy the. Wherfore imbracynge the
mercy of god, on the one syde, and fea-
ring the iustice of god, on the other side:
Let vs at no tyme, neyther despaire of
 for-

forgyuenes of our synnes, nor yet presumptuously remayne styll in our synnes, knowynge that the iustice of god, wyll straightly exacte and require the debtes of all men, which be not pardoned through his clemency and mercy.

The sacrament of the Aultare.

THE sacramēt of the aultare was institute by our sauiour Christe, the nyghte afore he suffered his passiō, where he sitting at supper with his apostels, after he had eaten of the paschall lambe, according to the ordynance of the lawe of Moyses, and willing al suche sacrifices, and sacramentes of the olde testamente to ceasse, and declarynge that they were but shadowes and signes, to signifie hym, who (as saint Paule sayth) is thende and perfection of the lawe, dyd than institute and ordeyne, this mooste highe and principall sacrament of the newe testament. Wherin is verely expressed, and presented the moste exceedyng & inexplicable loue of our sauiour Jesu Christe, towardes vs, his churche, with whom it hath pleased him to leue for our nou-

Rom. x.

rishement,

riſhment, ſtrength, and comfort, ſo pre-
cious & glorioule a ſacrament. Whiche
amonge all the ſacramentes, is of in-
comparable dignitie and vertue, for as
moche as in the other ſacramentes, the
outwarde kinde of the thing, which is
vſed in them, remaineth ſtil in the own
nature and ſubſtance, vnchanged: But
in this mooſte hyghe ſacrament of the
aultare, the creatures, which be taken
to the vſe therof, as bread and wine, do
not remaine ſtil in their own ſubſtance,
but by the vertue of Chriſtis worde in
the conſecration, be chaunged and tur-
ned, to the very ſubſtance of the bodye
and bloude of our ſauiour Jeſu Chriſt.
Soo that although there appere the
fourme of breade & wine, after the con-
ſecration, as did before, and to the out-
ward ſenſes nothing ſemeth to be chan
ged, yet muſte we, forſakyng & renoun-
cing the perſuaſiō of our ſenſes in this
behalfe, giue our aſſent onely to fayth,
& to the plaine worde of Chriſt, whiche
affirmeth that ſubſtance there offered,
exhibited and receyued, to be the very
precious body and blud of our lord, as
it is plainely written by the Euangeli-
ſtes, & alſo by ſaint Paule. Where they
entrea-

entreating of the institution of this sacrament, shewe how our sauiour Christ sytting at his last supper with his apostles, toke bread & blessed it, & brake it, & gaue it to his disciples, & saide: Take ye & eate, This is my body: And also whan he gaue the cup, he said: This is my bloud of the newe testament, whiche shalbe shed for many, for the remission of synnes.

Mat. xxvi.
Mar. xiiii.
Luc. xxii.
i. Cor. xi.

By these wordes it is playne and euident, to all them, which with meke, humble, and syncere hart, wyll beleue Christes wordes, and be obedient vnto fayth, that in the sacrament, the thinges that be therin, be the very bodye & bloudde of Christe, in very substance. Which thing, who so euer will deny, he denieth the very open and plaine wordes of Christe, whyche can not be but true: for he is truth it selfe, and can not lie. Wherfore in this most high mistery no man ought to reason ouer farre, nor go about to compasse the will & worke of god, by his weake sense and ymagination: But we muste without further serchinge, giue firme assent & credence, vnto Christis almighty worde, by the whyche heauen and earth were made, and not trouble our wittes, in labou-

rynge

ringe to comprehende the power and might of god, but rather (stedfastly gyuing faith to his worde) apply our hole will and affection, to atteyne the fruit and profytte of this mooste holy sacrament, towardes our saluation, accordynge to thentent of Christes institution: Who, of his inestimable mercy and loue towardes vs, wyllinge that we shulde haue perfit hope, strength, comfort and ioy in him, and that we shulde haue continuall remembrance, of his mooste dere charitie, shewed towardes vs, in his deathe and passion, dyd institute this sacrament, as a parmanent memorial of his mercye, and the wonderful worke of our redemption, and a perpetuall fode and nourishement for our spiritual sustentation, in this dangerous passage & trauaile of this wretched lyfe. It is therfore necessary, that in the vsyng, receiuing, and beholding of this sacramente, we haue harty remembrance of our moste louyng & dere sauiour Iesu Christ, that is to say, that we thyncke effectuously of his mooste bitter passion, which he being the lord of glory, suffred for vs. And to be waile our sinnes, which were cause of the said

dethe

death and passion, callinge mekely for
grace & the mercy of god, which moste
abundantly is obteined, by the vertue
& merite of the same passion. And thin-
king that our lorde, whiche gaue hym
selfe in that maner for vs, wyl not for-
sake vs, or caste vs awaye, but forgyue
vs, yf we truely repent, & wyl amende,
and become faithful seruantes to him,
whiche so derely hath bought vs, and
paied for vs, neither golde ne yet syluer,
i. Petr. i. as saint Peter saith. But his owne pre-
cious blonde. Wherfore, seinge we be
so bought, we must knowe, that we be
not our owne, that is to saye, We may
not be at the lybertie and wyldenes of
our own flesche, nor we may not be ser-
uantes to the worlde, nor the deuil: but
we must be seruantes to our lorde, and
maister Jesu Christe, in all obedience
vnto rightwisenes, & godlynes, accor-
ding to his wil and commandementes.

Therfore when so euer we shall re-
ceyue or vse this holye sacramente, we
muste take hede, and haue reuerence to
the maiestie therof, & beware that we
come not vnworthely thervnto. For as
saint Paule saithe: He that eateth of
i. Cor. xi. that heauenly fode, or drynketh of the

cuppe

tuppe of our lorde vnworthely, that is to saye, without due reuerence, faithe, repentance, charitie, & the feare of god, he eateth and drinketh his owne damnatiō, bicause he putteth no difference, betwene the body of our lord and other meates. And further trulye, sense christen men oughte to haue remembrance of god, when so euer they go to theyr bodely meate or drinke, and receyue it not without thanckes gyuinge vnto god (as saint Paule saith) whether ye eate or drynke, or what so euer ye do, do it in the name of our lorde Jesu Christe: Howe moch more ought al christen men (whā they come to be fed at the table of our lord, and to receiue this blessed and glorious sacramente) to haue speciall and entier deuotion, with most thanckefull remembrance to god, for his goodnes, declared towardes vs, in the benefit of our redemptiō? And therfore amonges other names, this sacrament is called Eucharistia, that is to say, the sacramēt of thanckes & blessing. For as moch, as it setteth before vs, and dothe exhibite vnto vs, the verye pryce of our redemption, and saluation, which is the body of our lord, that suffered & died for vs. l. Cor. x.

Further-

Farthermore here is to be noted, as touching the receiuing of this sacrament, that although our sauiour Jesus Christ, at the first institutiō therof, in his supper, dyd ministre it vnto his disciples than present, vnder both the kindes of bread and wine: Yet that fascion and maner of ministringe is not so necessarye to the receyuer, excepte it be to the prieste whan he consecrateth, that without the due obseruation of that waye, man might not receiue that blessed sacramente, to his saluation. For the benefite or hurt that cometh to a christen man, by receyuing of this sacrament, standeth not in the fascion or maner of receyuinge of it, vnder one or bothe kindes, but in the worthy or vnworthy receyuinge of the same. For he that receiueth this sacrament worthily, vnder the one kynde, as vnder the fourme of breade onely, receyueth the hole body and bloud of Christe, and as many and great benefites of Christ, as he that receiueth it in both kindes. And therfore yf any man shuld teache, that the lay people (which by the ordinance and auncient custome of the catholike church, haue vsed to receyue this holy

sacra-

sacrament in fourme of bread only) be seduced, and so cause theym to thinke, that the hole body and bloud of Christ were not comprehended in that onely forme of bread, as well as in both the kyndes, this doctrine ought vtterly to be refused & abiected, as a pestiferous and a diuelyshe schole. For surely scripture teacheth the contrarye. And also naturall reason, although it can not comprehende the hole mysterie of this sacramente, yet herein it teacheth vs agreably with scripture, that the lyuely body can not be without bloud, and so men ought to be led from that fonde opinion (yf any suche be) bothe by that faythe & credite they owe to scripture, and in this point also by naturall reason. Wherfore christen men ought not to grudge at this fourme and maner of receyuing of this sacrament vnder one kynde, vsed and allowed by the catholike church, both to auoide that errour afore rehersed, and also for many other weighty considerations, concernynge bothe the honor of the sacrament, and the libertie and commoditie of the hole church. And not only lay men, but also priestes (sauing whan they consecrate)

vſe to receyue this ſacramente none otherwiſe. Lette chriſten men therfore, humbly apply them ſelfe, to put all erronious fantaſies (yf any ſuche ariſe) cleane out of their hartes, and ſatisfy them ſelues with this, that whan they receyue this ſacramente worthilye, thoughe it be but in oone kynde, they loſe no part of the profite and benefite, promiſed by vertue of the ſayde ſacramente.

Wherfore conſideringe (as is afore reherſed) the dignity and excellency of this ſacrament, we ought with al humblenes of harte and deuotion, to prepare our ſelues, that we (vſynge accordingely the ſame) may be partakers of ſuche fruite and grace, as vndoubtedly is offered and gyuen to all ſuche, as in due maner receyue this ſacramente. For they that ſo do, be made one with Chriſte, and dwelle in hym, and he in them, as he ſaith in the .vi. chapiter of ſaint Johns goſpel, where he ſpeaketh alſo of this ſacrament. This is the breade whiche deſcended frome heauen, that whoſo euer eateth therof ſhulde not dye, I am the liuely breade, whiche haue deſcended frome heauen, yf any ſhall eate of this breade, he

ſhall

ſhall lyue euerlaſtingly. And than he declaring him ſelfe, what he meaneth by the breade, ſaythe, as incontinently foloweth: And the bread, whiche I ſhal giue, is my fleſſhe, whyche I ſhall gyue for the lyfe of the worlde. Whiche wordes be moſte comfortable, for the perfitte confirmation and eſtabliſhement of our faith in this ſacrament: For as moche as they bothe certifie vs, that his very fleſſhe, bloud and body, is that meate, whiche we receiue in the ſacramente, and that alſo it preſerueth from death, and conferreth lyfe to all, which duely receiue it. For ſeinge it is the very body of our ſauiour Chriſte, whiche is vnited and knytte to his godhead in one perſone, and by reſon therof, hath the very vertue and ſubſtance of lyfe in it, it muſte nedes conſequently, by the mooſte holy and bleſſed participation of the ſame, gyue and cõmunicate life alſo to them, that worthily receiue it: And it indueth them with grace, ſtrength, and vertue, againſt all temptation, ſinne, & deathe, and doth moch eaſe, and relieue all the troubles diſeaſes & infirmities of their ſoule. For ſeinge the womã which was Mat. ix.

diseased with the flure of bloud (as it is written in the gospell) was healed, by touching the hemme of the garment of Christe, through the vertue whiche came from him: How moche more shal they fynde remedy of the sycknes and malady of their soule, which with due reuerence and faithe, receyue and eate the blessed bodye of Christe, and soo be made lyuely temples of him, dwelling in theym, yea, made as one flesche & body with hym? For this heuenly meate is not tourned into our substaunce, as other corporall meate is, but by the godly operation therof, we be tourned towardes the nature of it, that is to say, of earthly, corruptible, and sinful, we be made heauenly, spirituall, and strong against synne, & all wyckednes.

And further it is to be remembred, that as in the receiuinge of this sacrament, we haue moste entier communion with Christ: so be we also ioined by the same, in moste perfitte vnitie with his churche, and all the membres therof. And for that cause amonges other, this sacrament was instituted of our sauiour Christ, in the fourme of bread, to signifie the vnitie, concorde, and charitie,

that

that is betwene Christe our heade, and his mystical body the church, and euery parte and member therof one with an other. For as breade is made of many graines or cornes, whiche all make but one loofe: so shuld all true christen people beynge many in number, yet be all one in faithe & charitie, as saint Paule saythe, we be one breadde and one bodye, all that be partakers of one breade, that is of this blessed sacrament. i. Cor. x.

Finally it is to be noted, that although Christe at the fyrste institution of this sacramente, dyd consecrate and giue it to his disciples, at supper, after they hadde eaten the paschall lambe, partly to declare that the sacramentes and sacrifices of the olde lawe, shulde frome thensforthe ceasse and take an ende, and partely, that by this sacramente, beynge the laste thinge that he nexte before his deathe, lefte vnto his disciples, the remẽbrance of hym shuld be the more depely & effectuously imprinted in the hartes of theym, and of all other, that after shulde receaue the same: Yet (as saint Augustine saithe) it was thought good to the apostles, and the vniuersall churche, beinge mo-

ued with the holy gooste, for the more honour of so highe a sacramente, and for the more reuerence and deuoute receyuyng therof, that it shulde alwayes be receyued of christen people, whan they be fasting, and before they receiue any bodily sustenance, excepte it be in case of syckenes or necessitie.

Wherfore consideringe the mooste excellent grace, efficacy, and vertue of this sacramente, it were greatly to be wished and prayed for, that al christen people, had suche deuotion therunto, that they wolde gladdely dispose and prepare them selues, to the more often worthy receyuinge of the same. But seyng that in these last days, Charitie is waxed cold, and sinne doth abounde (as Christe saith in the gospell that it shulde) yet yf christen men wyll auoide the greate indignation of god, it shall be good for theym, whan so euer they receyue this sacramente theym selues, or be presente, where it is ministred or vsed, as specially in the time of masse, to behaue thē selfe reuerētly, in pure deuotion & prayer, & not to talke or walk vp and downe, or to offende their brethern, by any euyll example of vnreuerence

Mat. xxiiii

uerence to the sayd sacrament: excepte they wyll declare theym selfe to haue smal regarde to our sauiour CHRIST, there bodily presente, of whiche vnreuerence and contempt maye ensue, not onely spirituall punishementes of god, by withdrawynge his grace from such vngodly persons, but also bodily and open scurge, as saint Paule sheweth to the Corinthians, That for the vnworthy entreatinge and vsynge of this sacramente, many amonges theym were weake, sycke, and dyed. 1. Cor. xi.

The sacrament of matrimony.

AS TOVCHYNG the sacrament of matrimonye, and the institution therof, you shall vnderstande, that almighty god at the fyrste creation of man, considering of his infinyte goodnesse and wysedome, howe necessary it was, to couple & conioyne man & woman togither in mariage, as wel for their mutual aide and comfort, and for the preseruation & continuance of mankinde in lauful succession, as also that the same generatiō might after the fal of mā, be exercised perpetually,

vnto the worldes end, without synne & offence towardes god, dyd conioyne Adam and Eue togither in mariage. And than instituted matrimonye, and consecrated and blessed it by his holye worde, as appereth in the boke of Genesis, where is also described the vertue and efficacye of the same, by these
Gen.ii. wordes folowynge: Nowe this bone is of my bones, and this flesshe is of my flesshe, and therfore the man shall leaue his father and mother, and adhere and cleaue vnto his wyfe, and they shalbe two in one flesshe and in one bodye. By whyche wordes, it is mente, that by the vertue and efficacye of matrymonye, ryghtefully and by the auctoryte of God contracted, the manne and woman, whyche were before two bodyes, be nowe vnyted, and made one bodye, duryng their lyues, soo that the husbande hath no power of his owne body, to vse the same as hym lyste, and with whom him lyketh, but it is his wyues, and with her onely he maye vse the acte of matrimonye. Nor the wyfe hath any power of her owne body, to vse it as her list, or with whom her liketh, but her body is her husbandes body, & with him only,

may

may she vse the act of matrimony. And therfore, the sayde two persons so conioyned, maye not after be dyuyded, for any affectiō to father or mother, or for any earthely thynge in the worlde, but eche muste adhere and cleaue to other, for as moche as they be nowe two persons in one flesche and in one body,

Secondly howe that almyghtye god, allowyng and approuing the said institution of matrimonye, sanctified and blessed it with his holy worde immediatly after Noes floud, saying vnto Noe, and his chyldren in this wyse: Increase and be ye multiplyed, and replenisshe the earth. Gen.ix. This institution of matrimony thus allowed by god, vnto Noe and his children, althoughe it was a sufficient instructiō vnto them, and al their posteritie, howe to vse the same in all puritie and cleanneſſe, to goddis pleasure and his contentation: Yet god cōsyderinge the naturall inclination of man to malyce and synne, dyd afterwarde further explicate and establisshe the same by his other lawes written, wherby god prohibited, that any matrimony shulde be made in the degrees folowyng, that is to say.

No man ſhall marry with his mother, his grandame, his greate grandame, and ſo vpwarde: neither may he marry with the wife of his father, his grandfather, or his great grandfather, and ſo vpwarde: neither any man may marry with the ſyſter of his father, or of his mother, his grandfather, or his grandmother, and ſo vpward: neither may any man marry with the wyfe of hym, that is brother to his father, his mother, his graundfather, his grandmother, and ſo vpward. And lykewiſe euery woman is forbydden to marrye any man, within any degrees aboue re herſed. It is alſo further forbydden, that any man ſhall marry with his ſyſter, whether ſhe be his hole ſyſter, or his halfe ſyſter, begotten in marryage, or out of marriage: neither may he marye with his brothers wyfe, nor with his wyues ſyſter. Which lawes of prohibition in marryage, althoughe they were not by expreſſe wordes of God, declared at the fyrſte inſtitution of matrimonye, ne alſo whan the ſame was allowed after Noes flud, yet god dyd ingraue and imprinte the ſame lawes in the harte of man, before they were

wrytten by Moyses. And for as moche as the naturall lyght and knowlege of man, was not onely by originall synne obscured and blynded, but also in the mooste part of men, by the increase of synne and malyce, in long continuance and proces of time almost perished and extinct: In so moche that they coulde not perceyue nor iudge, what thynges were of their owne nature nought and detestable in the syghte of god, ne yet how farre the natural honestie and reuerence, whiche we owe vnto such persones, as be nere of our kynne or alliaunce vnto vs, was extended: God therfore wyllynge manne to retourne from darkenesse, commanded his prophete Moyses, to promulgate and to declare by his worde vnto the people of Israell, the sayde lawes of prohybition of matrimonye in certayne degrees of consanguinytie and affinitie, as is before mencyoned. In the declaration of the whyche lawes of prohybytion, Moyses soo tempred his wordes, that it may euidently appere therby, that not onely the Iewes, but also all other the people of the worlde, were as moche, and as strayghtelye boun-

bounden to the continuall obseruation of the same lawes, as they were to the other morall lawes of the tenne commandementes.

Thirdely, that the coniunction betweene man and woman in matrimony, doth not only signify and represent the perfite and indissoluble cõiunction and vnion of the nature of god, with the nature of man, which was fulfylled, whã the seconde persone in trinitie, descendyng from his father, dyd take vppon hym the very fourme and substance of our nature, and soo these two natures were vnited and knyt togyther in one person: but also thereby is sygnified and represented the societie and coniunction in perfyte and indyssoluble loue and charitie betweene Christe and his churche, that is to say, the congregation of all christen people. And this to be true, saynt Paule him self affirmeth in the fyfte chapiter of the epistle vnto the Ephesians. In whiche place the apostle myndyng to proue and persuade, that al women, being maried, ought to loue, to reuerence, to honour, to obeye, to be subiecte vnto theyr husbandes in all thinges: euen as the church is sub-

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iecte vnto Christe: And lykewise that all husbandes ought and be bounde to loue theyr wyues, euen as they loue their owne self and their owne bodies, and euen as Christe loueth the churche his espouse: He bringeth in the fyrst institution of matrimonye, as it was ordeyned by god in Paradise, and alledgeth the wordes of god, as they be before rehersed: vpon which wordes the apostle inferreth and sayth. This coniunction of man and woman togyther in mariage, whereby they are knitted, vnited, and made al one flesche and one body, Is the sacrament, that is to say, a mystery and signification of that great and meruaylous coniunction, which is betwene Christe and his churche. For like as by vertu and efficacy of the first institution of matrimony, the husband and the wyfe be made to be but one body, wherof the husbande is head: Euen so Christ dothe knyt and vnite, conglutinate and make his churche to be one body with hym, wherof he is the verye head. By the whiche wordes of saynte Paule, it appereth not onely what is the vertue and efficacy of matrimony, in the vnitynge and incorporatynge of two Ephe. v.

two bodies in one, but also that it doth signify this other cõiunction, which is betwene Christ & his church. And that this coniunction betwene Christe & the churche, is the very selfe thing, whiche is signyfied and representeed by the other coniunction of man and woman in mariage. For thoughe saynt Paule vsed in this place, other argumentes and persuasions, taken of the lawe of nature, to enduce maried persones, the one to loue the other, sayinge that men naturally do loue and nourisshe theyr owne bodies and their own flesshe: yet he vseth this as a reason of greate efficacy, to perswade his purpose, that is to say, that all husbandes and wyues ought so to vse theym selues the one to the other, that theyr matrimony, and all theyr workes and affections in the same, myght and shoulde corresponde, and be conformable and lyke vnto that most holy thing, which is signified and representeed therby, that is to say, vnto that spirituall coniunction, whiche is betweene Christe, and his espouse the churche. And that therfore especially, the man oughte and is bounde to loue his wife, and the wife to loue and obey

her

per husbande in all thynges, leste by doinge the contrary, they shulde make theyr matrimony vnlyke to the thinge that is signified therby.

And thus was matrimony not only instituted by god, sactified by his word and dignified by his lawes, euen from the beginnyng of the worlde: But also Christ him selfe dyd accept, approue, and allowe the same in the newe testament, as well by his worde, as also by his sundry workis and dedes testifieng the same: In so moch that he being inuited to a certain mariage, made in Cana a towne of Galilee, dyd vouchsafe, not only to come thither, & there to honour the sayd mariage with his corporall presence, and with the presence also of his blessed mother and his holye apostles: but there he beganne also, by tournyng of water into wyne, fyrste to worke myracles, & to manifest his glory vnto the worlde. And afterwarde in one other place, whā the phariseis cam vnto hym, & demanded, whether a man might laufully be diuorced frome his wyfe for euery cause: Christe puttinge the sayd Pharisees in remembrance of the first institution of matrimony, sayd

Ioan. ii.

Mat. xix.

vnto

vnto them: Haue you not redde, howe that god, whiche created all thinges in the beginning, dyd alſo forme, and create man and woman, and ſayde theſe wordes: Therfore the man ſhall leaue his father and mother, and ſhal adhere and cleaue vnto his wife, and they ſhal be two in one fleſhe & one body? Wherfore vnderſtande you (ſaythe he) that ſith man and woman conioyned in matrimony, be by goddis ordinaunce but one fleſhe and one body, they ſhuld not afterward be ſeparated or diuorced one from the other. And vnderſtand you alſo, that it is not laufull for any man, to ſeparate and diuide thoſe perſons aſunder, whyche by goddis worde and his wyll and power be conioyned togither. And whan the phariſees replying thervnto, ſayd: Why than dyd Moyſes commaunde vs, to make a lybell of diuorce, and ſo to departe and ſeparate our ſelues from our wyues? Chriſt anſwered them and ſayd. Moyſes conſyderyng the hardenes and obſtinacye of your hartes, dyd permit and ſuffre you ſo to do, how be it I ſay vnto you, that it was not ſo at the beginning, that is to ſay, it is clene contrary to the godly inſti-

institution and natural order of the lawes of matrimonye, as it was instituted by god at the beginninge, that any man married shulde be diuorced frome his laufull wyfe, and be set at lybertie to mary. And therfore I say again vnto you, that who so euer dothe forsake his laufull wyfe, onles it be for aduletery, cõmitted by her, and marry an other, I say he cõmytteth adultery in so doing. And likewyse what woman so euer doth forsake her laufull husband, and marryeth an other, she also cõmitteth adultery, & the man also that marieth her, offendeth in lyke maner.

These wordes of Christe euidently declare his sentence in the approbation of the institution of matrimony, made at the begynnyng of the worlde, and that it is Christis wyl and commandement, that the people of god shulde folowe and conforme theyr doinges vnto the lawes of matrimonye than made, and shuld obserue the same in such puritie and sanctimonie, as it was fyrste ordeined, without separatiõ or diuorce, and that vnder the pain of damnation.

And here also is one thing specially

to be notid, ꝑ in theſe wordis of Chriſt, (That whiche god hath conioyned, man may not ſeparate) is declared the infinite benignitie and goodnes of god towardes vs, in that he hath not onely conioyned our firſte progenitours Adam and Eue togither in marriage, wherby he gaue vnto vs the originall beginnyng of our procreation, but that he doth alſo euer lyth that tyme continually aſſiſte man and woman, and worketh with theym in this coniunction of mariage, and is the very authour of all matrimonies, whiche be laufully made betwene man and woman. And therfore ſaint Paule ſayth: Honorabile conjugium in omnibus
Heb.xiii. & thorus immaculatus, that is to ſaye: Matrimonye is honourable in all, and the bedde vndefiled.

An other thing alſo is to be noted, that not only the acte and procreation, which els of it ſelfe were vnlaufull, is by this ſacrament made laufull: but alſo that the good bringing vp of childr, borne in matrimonye, is ſo well accepted of god, that vnto it as vnto other good workes, done in faythe by grace, is promiſed lyfe euerlaſtyng, according to the wordes of ſaint Paule, where he ſayth:

sayethe: The woman was seduced and blin- i. Tim.ii.
ded by the serpent, and so synned deadly, but
she shall be saued by procreation and bringing
forthe of chyldren, if the same do persevere
and continue in fayth and lone towardes god,
and in holynes and temperance in their actes
and dedes. And as this is spoken of the
woman, so it is also verified in the mā,
doinge his duetie likewise as is requi-
red of the woman.

Finally it is to be consydered, how
in matrimonye be commended special-
ly thre good thynges, all whyche, they
that contract matrimony, ought to re-
member and regarde: Fyrste of all,
the thynge it selfe, whiche is sygnified
thereby, whyche as is sayde before,
is the hyghe, the myghty, and incom-
prehensible worke of god, in the con-
iunction of Christe and the churche to-
gyther, wroughte by hym to our syn-
gular benefitte and euerlastynge sal-
uation. And that therefore the manne
and wife ought to lyue togither in per-
fitte vnytie and concorde, and to loue
eche other as theyr owne bodies, and
to vse the same in all cleannesse, puri-
tie, and honour, euen as Christe hym
selfe loued his espouse the churche, and Ephe.v.

suffered all afflictions and payues to make her glorious and voyde from all maner of spotte or wrinkle of vncleannesse. Which matter saint Paule most godly declareth in his Epistle to the Thessalonias, where he writeth in this maner. I pray you bretherne, and instantely desyre you for our lorde Jesu Christis sake, that like as ye haue herd heretofore of vs, how and in what maner you shulde go forwarde, and please god, so ye do procede in the same, and that after suche sorte and maner, that you maye continually profitte and encreace therin. You remembre I doubte not, what preceptes and cõmandementes I haue gyuen vnto you in tymes paste, in the name of our lorde IESV CHRIST: And nowe in lyke maner, and in his name also, I say agayn vnto you, that the wylle and commandement of god is, that you shoulde sanctifye your selfes, that is to say, that you shulde abstcyne from all maner of fornication, & that euery one of you shuld vse and kepe the vessell of his body, in holynes and honour, and not in desyre of carnall concupyscence, lyke as the Gentyles do, whiche knowe not God, and

i. The. iiii.

and that no mā shuld craftily compasse and circumuent his brother, to obteyne his fleshly lustes: For almyghty god taketh vengeance vppon all suche people, as do committe any of those thynges. Knowe you also, that god hath not called vs to vncleannes and fylthines of lyfe, but vnto holynesse and sanctimony. And therfore I do exhort you all, and in the name of god, commande you, to eschue al fornication and adultery, all vncleannesse and carnall concupiscence, all fylthynesse and vnpure lyuynge in fleshely lustes of the body. And I saye further, that who so euer dispiseth and breaketh these my commaundementes, dothe not despise me, but dispyseth god: For they be his cōmaundementes, whose spirite ye haue receyued.

The seconde good thynge, whyche ought to be remembred in the sayde sacrament, is the faith and mutuall promise, made betwene the husbande & the wyfe, conioyned in lauful matrimony, wherby and by the vertue of the sayde sacrament, the persons so laufully conioyned, be bounde eche one to kepe promyse with the other, accordyng to such

trust and confidence, as eche had in the other, & expressid by wordis in the same contract, which promyse god dyd assist and ratify, and is now party thervnto: so that the breache of that promise and faythe, is nowe a hyghe and displeasant offence vnto almyghtye god, lyke as the obseruation and kepyng therof, is in the syght of god, pleasant, acceptable, and meritorious, and the knotte also and bonde of matrimony, contracted betwene the sayd persons, is made therby to be indissoluble. Trouth it is, that if in any mariage, it may appere, and be duely proued, that there is such insufficient impediment, by the lawes of god, or by the lawes of the realme, that the same matrimonye was at the beginnynge vnlaufull, and of none effecte: in that case, the church may and ought, to diuorce the same persons, soo vnlaufullye contracted, and declare, that such matrimony is vnlaufull, and the bonde therof, to be of no strength or efficacy, bycause it was neuer good frō the begynnyng. Not withstandynge in mariages laufully made, & accordinge to the ordinance of matrimony prescribed by god and the lawes of euery re-

alme,

alme, the bond therof can not be dissol-
ued, during the liues of the parties, be-
twene whom such matrimony is made

The thirde good thing to be consy-
dered and obserued in matrimonye, is
the chylde that commeth of mariage,
and the good and vertuous education
and bryngyng vp of the same. Wher-
vnto al maried men and women ought
to haue a speciall regard, and to folow
therin the example of Thoby, whyche Tob. iiii.
taught his sonne from his infancye, to
loue and dread god, and to flee and ab-
steyne from all maner of synne for god-
dis sake. For surely if the fathers and
mothers be negligent in good bringing
vp of their chyldren in their youth, and
suffer them to fall into folies & sinne, in
defaut of due correction & chastisement
of them for the same: noo doubte they
shall answere vnto god for it, as it ap-
pereth by the great stroke and punish-
ment of god, whan he dyd sodeynly
strike Ely vnto death, bycause that he
knowing his children to do amisse, dyd i. Reg. ii.
not punyshe them therfore. & .iiii.

AND therfore lette all parentes em-
ploy their diligence & busy cure to edu-
cate and instruct their chyldren, by all

meanes in vertue and goodnes, & to restrayne them from vices, by conuenient discipline and castigation, accordynge to the saying of the wyse man: Pro. xxiii. Withdrawe not thy iuste discipline from thy chylde, for if thou do so, he wyll falle into sundry inconueniences, and so fynally shall be loste and vndone. Wherfore spare not to chastise thy child with the rodde, and so doyng, thou shalt delyuer his soule from hell. And concernyng the chyldes duetie towardes the father, it shall be declared hereafter in the commandementes.

The sacrament of Orders.

AS CONCERNING the sacrament of Orders, it is to be vnderstand, that order is a gyft or grace of mynistration in Christis churche, giuen of god to christen men, by the cõsecration & imposition of the bishops handes vpõ them. and this sacrament was cõferred & giuen at the beginning by the apostles, as it appereth in the epistle of saint Paul to Timothe, whom he had ordred & cõsecrate priest: where ii. Tim. i. he saith thus: I do exhorte the, that thou

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do stirre vp the grace of god, the which is gyuen the by the imposition of my handes. And in an other place he dothe monishe the same Timothe, and put him in remembrance of the rome and ministery, that he was called vnto in these wordes: i. Tim. iii il. Do not neglect the grace, which thou hast in the, and the which is gyuen the through prophecye, and with imposition of handes, by the authoritie of priesthode. Wherby it appereth, that saint Paule dyd consecrate and order prieستes and bishoppes by the imposition of his handes. And as the apostels them selues, in the begynning of the churche, dyd order prieستes & byshops: So they appointed & wylled the other byshops, after thē, to do the like, as saint Paule manifestly sheweth in his epistle to Tite, sayinge thus: For Tit. i. this cause I left the at Crete, that thou shuldest ordeyne prieستes in euery citie, accordyng i. Tim. v. as I haue appointed the. And to Timothe he saythe: Se that thou be not hastye, to put thy handes vppon any man.

And here is to be noted, that allthoughe this forme before declared, is to be obserued in gyuinge orders: yet there is no certain rule prescribed or limitted, by the word of god, for the no-

mination, election, presentation, or appointing of any such ecclesiastical mynisters: But the same is holy lefte, vnto the positiue lawes and ordinaunces of euery christen region, prouided & made, or to be made in that behalfe, with the assent of the prince & ruler. And as concerning the office and duetie of the said ecclesiasticall ministers, the same consisteth in trew preachyng and teaching the worde of god vnto the people, in dispensing and ministring the sacramentes of Christ, in consecratinge and offeryng the blessed body and blouddе of Christ in the sacrament of the aultare, in losyng and assoylyng frome synne, suche persons as be sory and truely penitent for the same, and excommunicatyng such as be gyltie in manifest crimes, and wyll not be reformed otherwyse, & finally in prayng for the hole churche of Christ, and specially for the flocke committed vnto theym. And although the office & mynisterye of priestes and byshoppes, stande chiefly in these thinges before rehersed: yet neyther they nor any of them, may exercise & execute any of the same offices, but with such sort and such lymitation, as

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the ordinaunces & lawes of euery christen realme, do permitte and suffer.

And because it is not mete, that this so chargeable a cure, shuld be committed to euery man, that peraduenture, ambiciously wolde desyre it: Therfore saint Paule dothe diligently sette oute to his disciples Timothe and Tite, the conuersation, learnynge, conditions, and qualities of theym that shulde be admitted to the ministery of priesthode, writinge in this maner: A bisshoppe or a priest ought to be blameles, as the stewarde of god, not wylfull, not angry, no dronkarde, no fyghter, not gredy of fylthy lucre, but gyuen to hospitalitie, liberal, discrete, sobre, righteuous, deuoute, temperate, and continent, and suche one as holdeth the true worde of doctrine, that he maye be able to exhorte with holsome lerning, and to reproue them that say agaynste it. Thus we haue shortly touched, firste the ordrunge of priestes and bishoppes: Secondly, their ministery office & ductie, with the charge & cure belonginge therunto, & finally the qualities & conditiõs required in the same. i. Tim. iii. & Tit. i.

And for almoch as it is an old hereſy of ỹ Donatistes, cõdẽned in the general coun-

counſelles, to thinke that the worde of god, and his ſacramentes, ſhulde be of no efficacy, ſtrength, or vertue, whan they be miniſtred by euyll men, it is to be remembred, that accordynge to the ſaying of ſaint Gregory Nazianzene: Lyke as there is no difference betwene the ſelfe ſame ymage or fygure of any thing imprinted with a ſignet of gold, and a ſignet made of yron, or of wod, or any other vyler matter: euen ſoo the worde of god, and the ſacramentes of god, myniſtred by an euyll and noughty man, be of the ſelfe ſame vygour, ſtrengthe, and efficacye, as whan they be myniſtred by a man of excellent vertue and goodnes. The cauſe and reaſon wherof is, for that the prieſtes and byſhops, althoughe in the exercucion of their office and adminiſtration, they do vſe and exerciſe the power and auctoritie of god, committed vnto them: yet they be not the principall cauſers, nor the ſufficient, or of them ſelues the efficient cauſers, or gyuers of grace, or of any other ſpirituall gyfte, whiche procedeth & is gyuen of god, by his worde and his ſacramentes: But god is the onely principal, ſufficient, and perfitte

cauſe

cause of all the efficacy of his worde, and his sacramentes, and by his onely power, grace, and benefittes it is, that we receyue the holy goste, and his gracis, by the office and administration of the sayde prieſtes and bishops: and the sayde prieſtes and bishoppes be but only as offycers, to execute and minister with their handes & tounges, the outewarde and corporall thinges, wherein god worketh & gyueth grace inwarde, accordynge to his pacte and couenant, made with and to his espouse the churche. And this also Chrysostome affirmith, the. lxxxv. homily vpō sait Johu, where he saith in this maner: What speake I of prieſtes, I say that neither angel nor archaungel can gyue vs any of theſe thinges, whiche be gyuen vnto vs of god, but it is the father, the son, and the holy goste, whiche is the effectuall cause of all theſe thinges, the prieſt doth only put to his handes, and his tongue. And in this point saint Ambrose also agreeth, with the said sayinges of Chrysostome writing thus: The prieſt layeth his handes vppon vs, but it is god, that gyueth the grace: the prieſte layeth vppon vs his beſechynge

handes,

handes, but god blesseth vs with his mighty hande: The byshoppe consecrateth an other byshop, but it is god that gyueth the worthynesse. Wherfore we muste alwaye thinke, and beleue, that the vertue and efficacy of the worde of god, and his sacramentes, consisteth and dependeth, in and vppon the commaundemente, ordinaunce, power, and auctoritie of god onely, & that neither the merites or worthynes of the ministers, be they neuer of suche excellency, do giue them their auctoritie, strength, or efficacye, neyther yet the malyce, nor corrupte lyuing of them, be it neuer so euil, can frustrate or take away frō the sayd worde or sacramentes, theyr said power, authoritie, strength or vertue.

Act. vi. Moreouer as touchynge the order of deacons we rede in the actes of the Apostles, that they were ordered and instituted by the same apostelles, by prayer and imposition of their handes vppon theym. And as for the qualities and vertuous conuersation, whiche be requyred in theym, saint Paule setteth theym oute in his epistle to Tymothe, 1. Tim. iii. in these wordes: Deacons oughte to be chaste, not double tounged, no drunkardes,

hardes, not gredy of fylthy lucre, hauinge the mysterye of faythe in a pure conscience. And theyr office in the primitiue churche, was partly in mynistrynge meate and drynke, and other necessaries, to poore people founde of the churche, partly also in ministringe to the byshoppes and prieستes, and in doynge their duetie in the church. And of these two orders onely, that is to saye, prieستes and deacons, scripture maketh expresse mencio, and how they were cōferred of the apostels by praier and impolition of their handes. And to these two, the prymitiue churche dyd adde and conioyne certayne other inferyour and lower degrees, as subdeacons, accolites, exorcistes, with diuerse other, of the whiche mencion is made of, both of the moste auncient wryters, that we haue in the church of CHRIST, after the apostels, & also in diuers olde counsayles, and namely in the fourthe counsayle of Aphrike, in which saincte Augustine was present, where as al the kyndes of orders, whiche were than in the churche, be rehersed, and also with what rites & ceremonies, they were cōferrid & giuē at that time. And thus by

succession from the apostels tyme hath Order continued in the churche, & hath euer bene called and counted for a sacramente, as it may appere by dyuers other auncyent wryters, and specyally by saint Augustine, where he wryteth thus, speaking bothe of the sacrament of baptisme, and of order: Eyther of theym (saithe he) is a sacramente, and eyther of theym is gyuen to men, by a certayne consecration, the one whan a man is baptised, and the other, whan he is ordered: and therfore neyther of theym bothe, may be iterate or repeted in the catholike churche of Christe.

And where as we haue thus summarily declared, what is the office and ministration, which in holy scriptures hath ben committed to byshoppes and priestes, and in what thinges it consysteth, as is afore rehersed, leste peraduenture it myghte be thoughte to some persones, that suche authorities, powers, & iurisdictions, as patriarches, primates, archebyshoppes, and metropolitanes, nowe haue, or heretofore at any tyme haue had iustly and laufully ouer other byshoppes, were gyuē them by god in holy scripture: We thinke it

expedient

trpedient and neceſſarye, that all men ſhoulde be aduertiſed and taught, that all ſuche laufull powers and authorities of any one byſchop ouer an other, were and be gyuen to them, by the conſent, ordinaunce, and poſitiue lawes of men onely, and not by any ordynaunce of god in holy ſcripture. And all other power and authorytie, whiche any byſchoppe hathe vſed or exerciſed ouer an other, whiche hathe not bene gyuen to him by ſuche conſente and ordynaunce of menne, (as is afore ſayde) is in verye dede no lauful power, but plaine vſurpation and tyrannye.

And therfore where as the byſchop of Rome hath heretofore claymed and vſurped, to be head and gouernour of all prieſtes and byſchoppes of the hole catholyke churche of Chriſte, by the lawes of god: It is euident, that the ſame power is vtterly fayned and vntrue, & was neither gyue to him by god in his holye ſcripture, nor alowed by the holy fathers in the auncient generall counſels, nor yet by the conſent of the hole catholyke churche. For it is playne, that Chriſte neuer gaue vnto ſaint Peter, or to any of the apoſtles, or

their successours, any suche vniuersall authoritie ouer al the other. But he set them all indifferently, and in lyke power, dignity, and authoritie, as it doth euidentely appere in all suche places, where any authoritie is gyuen to them by Christe. And also by saint Paule, in Galat.ii. his epistle to the Galathiās, where he compareth him selfe to James, Peter, and John, whiche were the most notable emonge the apostles, affirming him selfe to be equal in authoritie with the.

And as cōcerning the most auncient and moste famouse holy generall counsayles, it is euident, that they gaue the byshops of Rome, no suche authoritie, for in theim be diuerse actes & decrees, playnely testifyng the contrary.

AS FYRST in the former cōsaile of Nece, emong other, there is one decree, that the patriarches of Alexandria, & Antiochia, shuld haue lyke power ouer the countreis about those cities, as the byshoppes of Rome, haue had ouer the countreys about Rome.

ALSO in the counsaile Mileuitane, in which cōsaile saint Augustine was present, and subscribed to the same, it was decreed, that yf any clerke of the

countreys of Aphrike, wolde appeale out of Aphrica, vnto any byshoppes beyonde the sea, that suche a one shuld be taken through out al the countreyes of Aphrica, as a persone excommunicate.

Moreouer in the generall counsaile Constantinopolitan the fyrste, it was likewyse decreed, that euery cause and controuersye betwene any persones, shulde be detetmyned within the prouinces, where the matters dyd lye, & that by the bishops of the same prouinces. And also that no byshops shuld exercise any power oute of his owne dioces or prouince. And this was also the mynde of the holy doctour and martyr saint Cypriane, and of the other holy fathers of Aphrica, before the tyme of any generall counsayle.

AND for the better and more playne and assured confirmation, that the byshop of Rome hath no suche vniuersall authoritie, neyther by goddis lawe, ne yet by any ordinances of any auncient catholike counsaile: It is to be considered, that in the .vi. great counsaile Carthaginense, the byshoppe of Rome sent his legates to that counsaile, to allege & vendicate his vsurped primacy, and by

title of the same, to defende and mayn-teyne the receyuing of appeales made vnto hym of causes and controuersies cõmenced in Aphrike, bycause the hole counsayle had by theyr decree, prohibi-ted and forbidden before, all suche ap-peales to any forein bishop. In the en-treating & debating of whiche matter, the bishop of Rome for his tytle, alle-ged onely a canon, made (as he preten-ded) in the first Nicene counsaile, The bishops of Aphrica denieng any suche canon to be made. For triall wherof, messaungers were sente to the patriar-ches sees of the oryent, to make serche for the hole canons, of that counsaile. And finally after long & diligẽt serche, whan the hole canons were broughte forthe from thence, there was no suche canon emonges them, as the bishop of Rome for his sayde title had alleged.

Wherupon two thynges are to be noted, as cuidẽt by the premisses. First that the bishop of Rome, hath no suche primacy, nor any such can challenge by any wordes in scripture: For than the bishoppe of Rome wolde at that tyme by his legates haue alleged it, and the greate multitude of so many fathers,

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as were assembled in that Aphrica cõ-
saple (of whom saint Augustine was
one) were so wel and profundly lerned
in holy scripture, that no suche thynge
(yf it were there) could haue ben hidde
vnto them. And also they were so good
& vertuouse, that yf they had knowen
it there, they than wolde haue made no
acte before to the contrarye, nor yet at
that tyme, soo ernestly and extremely
refused it.

The seconde thinge to be noted, as
euident by the premisses is, that the
byshoppes of Rome, haue no suche po-
wer gyuen them by any auncient gene-
rall counsaile. For they at that time of
this Aphrican counsayle, wolde than
haue alleged it, where in dede they al-
leged none, but a pretensed canõ of the
firste Nicene counsaile: whyche after
great trial and serche, as is afore sayd,
coulde neuer be founde in the autenti-
kes. And that chapter autẽtique, which
of al the canons of that counsaile most
cõcerneth the bishop of Rome, maketh
directly and plainly againste the sayde
pretensed vniuersall primacy, gyuinge
(as is said before) to other patriarches
like and equal authoritie in their coun-

treys, as bysshoppes of Rome had, and vsed thau in the coũtreis about Rome.

Thirdly that the bisshops of Rome had no such vniuersall primacye giuen vnto them by the cõmon consent of the hole catholike churche, it wel appereth in that, that diuerse patriarches & archbisshops haue of auncient time refused, to owe vnto thẽ any such subiection, as they by colour of an vniuersal primacy chalenged and required ouer them. As the patriarches of Constãtinople, and other of the east, & tharchebisshoppes of Rauenna, Millan, and such other. And also Agatho hym selfe being bysshop of Rome, longe after the. iiii. first vniuersall counsailes, in his letters sent vnto the emperoure, concerninge a generall counsaile to be holden at Constantinople, playnely declareth, and confesseth his primacy to extende onely to the bysshops of the west & northe parties: And that in such wyse, as it is euident, that at that time the bisshops of Rome, neyther by the wordes of scripture, nor by any decree of auncient generall counsayles, nor by the cõsent of the hole catholike churche, had any suche vniuersall primacye, as he nowe requireth.

And

And yf the bysshoppes of Rome, wyl allege any later counsayles, for theyr pretensed vniuersall primacye, as the counsayles of Constance, Basill, and Florence: It is manifest and open, that the counsayles of Basil and Constance were in the tyme of scysmes, and they which were there diuided into factiõs, after the fauour of their princis, which princis were also diuidid, som fauoring thone part of the scysme, som the other. And the greate parte of the lerned men that were there, were of this later institute religiouse, and therfore obsequent, to the pleasure and wyl of the bishops of Rome, and brought vp onely in this latter scolasticall doctrine, and little exercised or lerned in the holye scriptures, or in the olde auncient doctours & writers. And both of those counsailes. were dissolued and broken vp, without any perfit ende or conclusion. And sith that tyme, the canons pragmaticall of these two counsailes, be no where vsed, nor yet alledged, as to be of effecte, by the authoryte of those counsayles. And as to the counsayle Florentine, ouer and beside, that the greattest parte of lerned men there, were suche,

as we spake of before, the consent also in this matier, of the Orientalles and Grecians that were there, semed to the hole countreis, that sent them, so farre both against scripture, & general counsayles, & theyr auncient holy wryters, that they forthewith shewed them selues, so moch discontent with that consent of their ambassadours, that they then neyther wolde receyue the determination concerning the vniuersal primacy of the byshoppe of Rome, neither sythe that tyme coulde be induced to agree to the same.

And thus by all those thinges before rehersed, it playnly appereth, that the bishops of Rome, claiming this pretensed vniuersall primacye, do yet not onely without any ground of holy scripture, & without any cõsent of the hole catholyke church, but also contrary to the determinatiõ, and decrees of suche generall counsayles, as the byshops of Rome, these many hundred yeres vnto this day, in their creatiõ do solemnly & expressely profesle to kepe and obserue. For as it appereth by their own lawes and actes frome tyme to tyme, euery byshoppe of Rome, whan he is created, doth

doth openly and solemnly professe, that he shall inuiolably obserue and kepe al the canons of the fyrste. viii. generall counsailes, amonge the whiche be the canons before rehersed, playnly repugnant and contrary to his sayd pretensed vniuersall primacy.

Fynally this being manifestly declared and proued, that the bishops of Rome, hath not iustly and laufully any suche vnyuersall power ouer the bishops and clergy: all wyse men maye easily perceyue and see, that they may moche lesse claym to haue the hole monarchy of the worlde, and suche authoritie ouer all princis and kinges, that they may therby depose them frō theyr realmes, dominions, and seignouries, and transferre and gyue the same vnto suche persons, as them lyketh: where as the scripture dothe teache and command the cōtrary, that is to say: That all christen people, as well priestis and bysh ops, as all other, shulde be obedient vnto princis and potestates of the worlde. For the truth is, that god constituted and ordeined the authoritie of christen kynges and princis, to be the most high and supreme, aboue all other

powers and officers in this worlde, in the regiment and gouernement of their people, and cõmitted vnto them, as vnto the chief heades of their cõmon welthes, the cure and ouerſyght of all the people, whiche be in their realmes and dominiõs, without any exception: And to them of right, and by goddis cõmandement, belongeth not onely to prohibite vnlaufull violence, to correct offenders by corporal deth, or other punyſhement, to conſerue morall honeſty amõg their ſubiectes, according to the lawes of theyr realmes, to defende iuſtyce, & to procure the publike weale and common peace and trãquillitie in outward and earthly thingis: But ſpecially and principally to defẽd the faith of Chriſt, and his religion, to conſerue and mainteyne the true doctrine of Chriſte, and all ſuche as be true preachers and ſetters forth therof, and to aboliſhe all abuſes, hereſies, and idolatries, and to punyſhe with corporall paines, ſuch as of malyce be the occaſyon of the ſame. And fynally to ouerſee, and cauſe that the ſaid biſhops and priſtes, do execute their paſtoral office truly and faithfully, and ſpecially in thoſe pointis, which

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by Christe and his apostels was gyuen and committed vnto them. and in case they shall be negligent in any part theer of, or wolde not dilygently execute the same, to cause theym to redoube & supply their lacke. And if they obstinately withstande theyr princis kynde monition, and wyll not amend their fautes, than and in suche case, to put other in theyr romes and places. And god hath also commanded the sayd byshops and prieستes, to obey with all humblenesse and reuerence, bothe kynges and princis and gouernours, and all theyr lawes, not beinge contrary to the lawes of god, what so euer they be, and that not onely propter iram, but also propter conscientiam, that is to say, not only for feare of punishement, but also for discharge of conscience. Wherby it appereth well, that this pretended monarchy of the byshop of Rome, is not foū-ded vpon the gospel, but it is repugnāt thervnto.

And therfore it apperteineth to christen kynges & princis, for the discharge of their office and duetie towarde god, to endeuour theym selues, to reforme and reduce the same agayne vnto the olde

olde limittes and pristine estate, of that power, whiche was gyuen to theym by Christ, and vsed in the primatiue churche. For it is out of dout, that Christis faithe was than moste firme and pure, and the scriptures of god, were than best vnderstande, and vertue dyd than moste abounde and excel. And therfore it must nedes folow, that the customes and ordinances than vsed and made, be more conforme and agreable vnto the true doctrine of Christe, and more conducyng vnto the edifienge and benefite of the churche of Christe, than any customes or lawes vsed or made by the byshop of Rome, or any other addicted to that see and vsurped power, sythe that tyme.

And therefore where as the kynges most royall maiestie, consyderynge of his most excellent wysedome, not only the notable decay of Christis true and perfite relygion, emonges vs, but also the intollerable thraldome, captiuitie, and bondage, with the infinite daungers and preiudices, which we his subiectes continually susteyned, by reason of that longe vsurped and abused power, which the byshops of Rome were wont

wonte to exercyse here in this realme: hath nowe of his mooste godly dispo-sytion, and by the consente of his no-bles spirituall and temporall, by auc-toritie of the hole parliament determi-ned, no longer to suffre the byshoppe of Rome, to exercise any part of his vsur-ped iurisdiction here within this re-alme, but clerely to deliuer vs from the same, and restore vs agayne vnto our lybertie.

Surely we haue great cause, moste toyfully and thãkfully to enbrace and accept the same, considering that ther-by no preiudice is done to goddis word or his ordinances. For as we haue she-wed and declarid before, it was by prin cis sufferance onely, that the bishop of Rome exercised any suche iurisdiction within this realme, and not by the au-thoritie giuen vnto him by Christe. And as for the byshop of Rome, he can not pretend him selfe no more to be greued or iniuried therewith, than any of the kinges officers, might worthily think, that the kinges highnes shulde do hym wrong, in case he shuld vpõ good cause remoue him from his rome and office, and committe it to an other. And as for

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ds the kynges faythefull subiectes, we shall vndoubtedly receyue & haue therby syngular wealthe and commoditie, as well spiritually to the edifienge of our soules, as corporally to the increce of our substance and ryches. The whiche howe moche it was impaired and decayd continually from tyme to time, by the great exactions of the byshops of Rome, and suche treasures as went yerely out of this realme to his coffers for annates, annuities, and exemptiõs, pardons, and suche other vnlaufull exactions: we doubt not, but all men indued with any wytte and zeale to the welthe of this our countrey, do ryghte well perceyue and vnderstande, and accordyngly with harte and mynde, wyll not onely pray for the kynges highnes and his preseruation, by whose occasion this lyghte came fyrste vnto vs, but also firmely and constantely stycke to those lawes, wherby we haue so moch ease of wrongfull exactions and abuses, and also our prince and kyng now enioyeth most rightfully his iuste title, with restitution of his royall and imperyall dygnitie and pryncely gouernaunce.

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The sacrament of Cõfirmation.

VVE READE in holy scripture, howe the apostels, in the begynning of the church although they dyd certaynly knowe and beleue, that all suche as had duely receyued the sacrament of baptisme, were by vertue & efficacye therof, perfitely regenerated in Christe, perfitely incorporated and made the very members of his bodye, and had receyued ful remission of theyr synnes, and were indued with graces and gyftes of the holy goste, yet they went vnto the people. after they were baptised, and so by their prayer and imposition of theyr hãdes vpon them, the holy gost was gyuen and conferred vnto them. And the said people dyd speke dyuerse languages, and prophecyed, wherby not onely they, whiche had receyued baptisme, and professed Christ, were the better confirmed and establysshed in Christis relygion, and made more constant to confesse the same: But also other which were out of the churche, and infidels, myght the sooner be reduced by such gift and myracle from their errours, and be brought into the

ryght

apostle saint James, the catholik chur che of Christ, hath obserued and mini- stred this sacrament, to suche as haue requyred it in their sickues and disease of body, to the intent that by the wor- kyng of god in ministration therof, the sycke man through prayer of the priest the minister, and suche as assiste hym, myght be relcued of his bodily disease, and also atteyne pardon and remyssion of his synnes. For saint James saith: If any be sycke amonge you, let hym call for the priestes of the church, and let them praye ouer hym, annoyntinge hym with oyle, in the name of our lorde, and the prayer of fayth, shall saue the sicke man, and if he be in sinnes, they shall be forgyuen hym.

By whiche wordes, lyke as the vse of the sacrament is confirmed and pro- ued, so that the churche maye well vse the same, with assurance, that god assi- steth the ministration therof: Soo we muste also remembre, that although helth of bodye, whyche here is prayed for, dothe not alwayes folowe, yet we shulde not doubt, but god ordreth mās prayer therin, always to the best, as he doth of his infinite goodnes, all other prayers that men make, who in deede

know

knowe not what they shoulde aske, ne what is beste or mooste profytable for them. Wherfore all be it we be taught to make all our prayers in a moste certayne faith, to atteyne our desires, accordinge to the generall promyse made by god through Christ, Aske and you shal receyue, whiche promyse can not fayle, for goddis worde can not be frustrate, but taketh euer effect: Yet may we not truste our owne determynation, and our iudgement so precisely in our prayers and requestes, but commytting our selues holely to goddis gouernaunce, we ought to take, esteme, and iudge for the beste, what so euer god shall order and dispose for vs, although it be contrarye to oure prayer and desire, whyche muste euer haue direction and submission to goddis pleasure, who knoweth our necessities, and can and wyll dispose all thinges swetely and pleasantly, to the atteyning of euerlasting comforte, whyche all good men chiefely desyre and pray for. Mat. vii. Sap. xiii.

And where as saint James speketh of remission of synne, to be obteyned in this sacramente, in as moche as the remyssyon of synne, is a necessarye

petition to be made of and for all men, conſydering the frayltie of mannes nature, whiche continually ſinneth, and therfore continually is taught to ſay: Dimitte nobis debita noſtra, Lorde forgyue vs our treſpaces. Mat. vi. We ought aſſuredly to truſte, that god worknge in the mynyſtration of his ſacramente, dothe by the prayer of the minyſter, and of ſuche as aſſiſt hym, forgyue thoſe ſynnes of the ſicke man, whiche by the frailenes of his nature in ſodayne motions and vehement agonies, he doth cõmyt and fall into.

And yet we ought not therupon, to conceyue a vayne falſe hope of the effect of this ſacrament, that lyuinge in filthy and abhominable ſynne, and not caryng to be delyuerid from it by true penance, we ſhuld by the mynyſtration of extreme vnction, haue all our ſinnes forgiuen: For this ſacrament is mynyſtred fruitfully, onely to thoſe that be membres of Chriſtis churche, and ſuch as being fallen out of the ſtate of grace by deadly ſinne, haue ben by penãce reſtored to the ſame, whiche men by this ſacrament, be ſtrengthned and comforted in theyr agony and fight, agaynſte

the

the deuylle, who in the tyme of sycke-nes and veration of the bodye, is very busy to assaut them.

And where it is called the extreme vnction, that is to say, the laste vnction, we must not so vnderstād it, as though this sacrament myght neuer be mynystrid but ones, that is to say, in extreme peryl of deathe, whan men be without hope of lyfe: for it shuld rather be mynystred in the entry of sycknes, and so oftener, whan so euer any great and perylous sycknes and malady shal come to any manne. But the fathers of the churche dyd call it by the said name of extreme vnction, bycause it is the laste, in the respecte of the other vnctions, whyche be mynystred before, in the other sacramentes of baptisme, confyrmation, and ordre, in whyche sacramentes christen men be also annointed.

And for as moche as the sacrament of the Aultare (being duely receyued) is the very spirituall foode, and the very sustentation, comfort, and preseruation of all christen men, in all daungerous passages and auentures: therfore it is expedient, that the said sacramēt

of the aultare shulde be receyued after this annoylynge done, in the tyme of syknes. For surely the receyuing of the body of our sauiour Jesu Christ, is the very consummation not onely of this, but also of all other sacramentes.

The seuen sacramentes thus declared, the vse and effect of them dothe manifestly appere. For by baptisme, we be incorporated into the body of Christis churche, obteynynge in that sacrament, remyssion of synne, & grace, wherwith we be able to leade a newe lyfe.

By the sacrament of penance, they that be fallen into deadely synne, may be restored vnto the state of grace receyued in baptisme, and soo made agayne the lyuely membres of Christes mystical body.

In the most blessed sacrament of the aultar is the most precious bodye and bloud of our sauiour and redemer Jesu Christe, both in fourme of bread and wyne, by whome, for whome, and in whom, all sacramentes take effect, and therfore is this the most worthy sacra-

ment

ment, and of hyghest dignitie.

The sacramente of matrimonye is a necessarye thynge for due generation of man, to goddis pleasure, whiche although it be honourable and acceptable to god, and therfore the laufull coniunction of man and woman, is assisted by god in this holye sacramente, yet this estate is not commaunded as necessary to any particular man, but left at libertie to all men, sauyng prieſtes, and to other, which of theyr free lybertie, by vow aduisedly made, haue chosen the state of continency, who accordyng to their free choyse, muste freely and wyllingly continue in the same.

The sacrament of order, although it be not commanded to any particular man, as necessary for the atteynyng of euerlasting lyfe: yet in the church, whiche is the mysticall body of Christe: it hath a necessitie, to thintent that by ministers duly placed, there maye be due spirituall fathers, for spirituall generation. So that both the estates of matrimony and order, be for the hole churche necessary, but yet not so necessarily commaunded to any particular man.

The other two sacramentes of confirmation & extreme vnction, although they be not of suche necessitie, but that without theym men may be saued. yet for as moche as in the ministration of theym, yf they be worthely taken, men receiue more abundātly goostly strength, ayde, and comforte, They be very holsome and profitable, and to be desired, and reuerently receyued.

¶ The .x. commaundementes of almighty god.

i THou shalt haue none other goddis but me.

ii Thou shalt not haue any grauen ymage, nor any lykenesse of any thynge that is in heauen aboue, or in the earthe beneth, or in the water vnder the earth, to the entent to doo any godly honour and worshyp vnto them.

iii Thou shalte not take the name of

of thy lorde god in vayne.

Remembre that thou keepe holy the ſabbotte daye. iiii

Honour thy father and thy mother. v

Thou ſhalte do no murther vi

Thou ſhalte not committe adultery. vii

Thou ſhalte not ſteale. viii

Thou ſhalt not beare falſe wytneſſe againſt thy neighbour. ix

Thou ſhalte not vniuſtly deſyre thy neyghbours houſe, nor thy neyghbours wyfe, nor his ſeruante, nor his mayde, nor his oxe, nor his aſſe, nor any thinge that is thy neyghbours. x

The expoſition of the fyrſt commaundement of god.

Thou ſhalte haue none other goddes but me.



This firſt cõmandement, lyke as it is the fyrſte in order, ſo it is the mooſte chief & principal among all the other preceptes. For in this firſt cõmaundement god requyreth of vs thoſe thinges, in the which cõſiſteth his chiefe & principall worſhip and honour, that is to ſay, perfyte faithe, ſure hope, & vnfayned loue & dreade of god.

And therfore it is to be noted, that to haue god, is not to haue him, as we haue other outward thiges, as clothes vpon our backe, or treaſure in our cheſtes, nor alſo to haue him in our mouth outwardely, or to worſhyppe him with knelyng, or ſuche other geſtures onely: but to haue him our god, is to conceiue hym in our hartes, to cleaue faſte and ſurely vnto him, with hart and mynde, to put all our truſte and confidence in him, to ſet all our thoughtes and care

aboue

aboue all thinges to please him, and to depend holely of him, takyng him to be infinitely good and mercyfull vnto vs, beynge his creatures, and continuynge in his flocke.

Secondly god commaundeth vs thus to doo to hym onely, & to no creature, nor to no false & feyned god. For as a kynde and louynge man, can not be contente, that his wyfe shulde take any other husbande: Soo can not our most kind & moste louing god and creatour, be pleased, yf we shulde forsake hym, and take any other goddis. And surely he is more presente with vs, and more readye to shewe vs all kyndnes and goodnes, than any creature is or can be. And alredy of his gyft, we haue all that we haue, meate, drynke, cloth, reason, witte, vnderstandynge, discretion, & all good thinges, that we haue, perteynynge bothe to the soule and the body. And therfore he wil not suffer vnpunished so moch ingratitude & vnkindnesse at our handes, that we should forsake him, and fire our faith and godly truste in any other thyng besydes him.

Thirdly by this precepte god com-

mandeth vs, not onely to truste thus in him: but also to gyue him the hole loue of our hartes, aboue all worldly thinges, yea and aboue our selues, soo that we maye not loue our selues, ne any other thinge but for him, accordynge as Moises saith in the booke of Deuteronomie: Thy lorde god is one god, and thou shalt loue hym, with all thy harte, and with all thy soule, and with all thy mynde, and with all thy strengthe and power. And this loue muste bringe with it a feare, that euen for very pure loue, we ought to be moch ashamed & afrayde, to breake the leaste of his commaundementes: Lyke as the chylde, the more he loueth his father, the more he is lothe and afrayde to displease him in any maner of case.

Deu. vi.

Fourthly all they offende againste this commaundement, which set their hartes and myndes vpon any worldly thing aboue god. For what so euer we loue aboue god, so that we set our myndes vpon it, more than we do vpõ god, or for it we wyl offende god, truely we make that for the time our god. For as saint Paul saith: The couetous man maketh his goodes his god, And the glutronous man maketh his bealy his god. For the one

ſeteth his mynde vpon his goodes, the other vppon his bealy, moze than they do vpon god, and foz theym they wyll not ſtycke to offende god.

Alſo all they which haue moze confydence in the creatures of god, than in god, do make the creatures of god their god. And how greuouſely god is offended therwith, we fynde in the booke of Paralipomenon, where it is wzytten, ii.Par.xvi. that whan Aza kynge of Juda, beyng ſooze conſtrayned by Baaſa kynge of Iſrael, ſent foz helpe to Benadad king of Syzia, and gaue him great treaſure, foz to allure him to his ayde. Our lozd ſente the pzophete Hanani to Aza the kynge of Juda, who ſayde vnto hym on this maner: Bycauſe thou haſt truſted in the kynge of Syzia, and not in thy lozde god, therfoze the hoſte of the kynge of Syzia is eſcaped frome thy handes. Were not they of Ethiopia & Libia, of farre greater power, bothe in chariottes and hozſemen, & in numbze and multitude, whiche were innumerable: and yet our lozde (as long as thou dyddeſt put thy truſt in him) dyd yelde them into thy handes? The eyes of god doo beholde all the wozlde, and

gyueth

gyueth ſtrength to theym that truſte in hym with all their harte. In whyche wordes it doth appere, that it is layde to Azas charge, that he did not beleue in our lorde, becauſe he dyd more truſte in Benadad the hethen prince, than in our lorde.

It is noted alſo in the ſame chapiter, that where as Aza had very great peyne in his feete, he ſought not to our lord for remedy of his diſeaſe, but truſted more in the arte and remedye of phiſike. Wherby we maye learne, that it is one great parte of perfite beleefe in our lorde god, to put our truſt and confidence mooſte principally and aboue all other in him, wherfore they that do otherwyſe, do tranſgreſſe this cõmaundement, & make to them other goddis.

Alſo all they tranſgreſſe this commaundemente, whiche eyther preſume ſo moche vppon the mercy of god, that they feare not his iuſtyce, & by reaſon therof do ſtyll continue in theyr ſynne, or elles ſo moche feare his iuſtyce, that they haue no truſte in his mercy.

Alſo they be of the ſame ſorte, which by lottes, diuinatiõ, chattering of byr-

des,

des, and lokyng of mennes handes, or other vnlaufull or ſuperſtitiouſe craftes, take vpon theym certainly to tell, determine, and iudge before hande, of mens actes and fortunes, whiche be to come afterwarde. For what doo they but make theym ſelues goddis in this behalfe, as the prophete Eſaie ſaithe: Tell vs afore what ſhall come, and we ſhall ſaye that ye be goddis. Eſai. xli.

Alſo all they, whiche by charmes & witchecraftes, doo vſe any preſcribed letters, ſignes or carectes, wordes, bleſſynges, roddes, chriſtall ſtones, ſceptures, ſwearde, meaſures, or for any ſuperſtitious entent, charmes, or witchecraftes, hange ſaincte Iohns goſpelle, or any other thing about their nekes, or any other partes of theyr bodies, or vſe to drynke holy water, or any other ſuche vayne obſeruation, truſting therby to continue in longe lyfe, to dryue awaye ſickenes, to preſerue them from ſyckenes, fyer, water, or any other peryll, otherwyſe than phiſike or ſurgery doth allowe, doo alſo offende againſte this commaundement.

But moſt greuouſely of al & aboue all

all other, they do offende agaynst this commandement, which profesſe Chriſt, and contrary to theyr profeſſion, made at theyr baptiſme: do make ſecrete pactes and couenantes with the deuyl, or doo vſe any maner of coniurations, to rayſe vp deuyls for treaſure, or any other thynge hydde or loſte, or for any maner of cauſe, what ſo euer it be: for all ſuche commytte ſo high offence and treaſon to god, that there can be noo greatter. For they yeld the honour due vnto god, to the deuyl goddis ennemy. And not onely all ſuch as vſe charmes, wytchcraftes, and coniurations, tranſgreſſe this chiefe and hyghe commandement, but alſo all thoſe that ſeke and reſorte vnto them, for any counſayle or remedy, accordynge to the ſayinge of
Deut.xvi. god, whan he ſayde: Lette no man aſke counſayle of theym that vſe falſe diuinations, or ſuche as take hede to dreames, or chatteryng of byrdes. Let there be no witche or enchaunter amonges you, or any that aſkethe counſayle of theym that haue ſpirites, nor of ſothefayers, nor that ſeke the trouth of them that be deade, for god abhorreth all theſe thynges.

The

The exposition of the second commaundement of god.

Thou shalte not haue any graue Image, nor any lykenes of any thinge, that is in heauen aboue, or in earthe beneth, or in the water vnder the earth, to the intente to doo any godly honour and worshyppe vnto them.

BY THESE wordes we be not forbydden, to make or to haue similitudes, or ymages, but onely we be forbidden, to make or to haue theym to the entente to doo godly honoure vnto them, as it appereth in the .xxvi. chapiter of Leuiticus. Leui. xxvi.

And therfore althoughe ymages of Christe, and his saintes, be the workes of mennes handes onely: yet they be not so prohibited, but that they may be had and sette vp, both in churches and in other places, to the entente, that we (in beholding and loking vpon thē, as in certaine bokes and signes) maye call to remembraunce the manifolde exaumples of vertues, whiche were in the sainctes, whome they do represent:

And so maye they rather be prouoked, kendled, and styred, to yelde thankes to our lorde, and to prayse him and his sayde saintes, and to remembre and lamente our synnes and offences, and to praye god, that we may haue grace to folowe their goodnes & holy lyuyng.

As for an example, the image of our Sauiour hangeth on the crosse in the roode, or is paynted in clothes, walles or wyndowes, as an open booke, to the intente that beside the examples of vertues, whyche we maye learne at Christe, we maye le also many wayes prouoked, to remembre his paynefull and cruell passion, and also to consider our selues, whan we beholde the same image, and to condemne and abhorre our synne, which was the cause of his so cruell deathe. And farthermore, consyderynge, what hygh charitie was in him, that wold dye for vs his enemies, and what great dangers we haue escaped, and what hyghe benefites we receyue by his redemption: we maye be prouoked, in al our distresses and troubles, to runne for comfort vnto him. Al these lessõs, with many mo, be brought to our remembrance, by the boke of the

goode,

roode, yf we beynge fyrst well instruct and taughte, what is represented and ment therby, do diligently behold and loke vpõ it. And as our sauyour Christ is represented by this ymage of the roode, euen so the holy saintes, whiche folowed him, be represented vnto vs by their images, and therfore the sayde images maye well be sette vp in churches, to be as bokes for vnlearned people, to put thẽ in remembrance of those sayntes: of whome they maye learne exaumples of faythe, humilitie, charitie, pacience, temperaunce, and of all other their vertues and gyftes of god, whiche were in them, for whiche causes, images may be set in the church, & ought not to be despised, but to be vsed reuerently, although we be forbydden to do any godly honor vnto thẽ. These lessons shuld be taught, by euery curat to their parrishe. And where as we vse to sence the sayde images, and to knele before thẽ, & to crepe to the crosse, with suche other thinges: yet we must know & vnderstande, that such thinges be not nor ought to be done to ỹ image it self, but to god and in his honor, although it be done afore the ymage, whether

it be of Christe, of the crosse, or of our lady, or of any other saint.

Against this commaundement dyd offende generally, before the comming of Christ, all gentiles, and people, that were of the nation of Israell. For they did godly honor vnto images, and worshipped false goddis, some one, some an other, of the whyche sorte there was a great numbre. For beside they common goddis, euery countrey, euery cytie or towne, euery house and familye, hadde they propre goddis: wherof is moche mencio made in authours, both christen and hethen. And these Gētiles, thoughe they hadde knoweledge of a very god, yet (as saint Paule saithe) they hadde idell and vayne fantasies, whiche led them frome the truthe, and where they compted them selues wise, they became fooles.

And against this commaundement offēded the Jewes, many and sundry tymes, and almoste continually. For not withstandynge, that they professed the knowlege and worshipping of the very true god, yet they fell to the adoration of ymages, ydols, and false goddis: as

the holy scripture maketh mencyon in many places.

Also all they do greatly erre, which put difference betwene image & ymage, trustynge more in one than in an other, as though one coulde helpe or do more than an other, whan bothe doo representé but one thynge, and sauinge by way of representation, neither of them is able to worke or do any thinge.

And they also do erre, that be more readye with theyr substance to decke images gorgiously, than with the same to helpe poore christē people, the quicke and lyuinge images of god, whiche is the necessarye worke of charitie commanded by god. And they also offende, that soo dote in this behalfe, that they make vowes, and go on pylgremages, euen to the images, and there doo calle vppon the same ymages for ayde and helpe, phantasynge, that eyther the image woll worke the same, or elles some other thinge in the ymage, or god for the ymage sake, as thoughe god supernaturally wrought by ymages carued, ingrauen, or painted, brought ones into churches, as he dothe naturally

worke by other his creatures. In whi-
che thinges, yf any person heretofore
hath, or yet doth offende, all good and
learned menne haue greate cause to la-
mente such errour and rudenes, and to
put their studies and diligences for the
reformation of the same.

The exposition of the thirde commaundement of god.

Thou shalt not take the name of thy lorde god in vayne.

IN this commandement god re-
quireth of vs to vse his name
with all honour and reuerence.
Wherupon you shal vnderstande, that
the right vse of the name of god, & the
true honor of the same, stãdeth chiefely
in these thinges folowynge, that is to
saye, in the constante confession of his
name, & maintening of his doctrine, in
the right inuocation of him, in the gy-
uing of due thãkes vnto him, as wel in
aduersitie as in prosperitie. For Christ
Matth.x. saithe, He that openly confesseth me before
men, I shall confesse him before my father in
heauen:

heauen: And he that is ashamed of me, to confesse my name before men, I wyll be ashamed of him before my father in heauen. In whiche wordes Christ teacheth vs not onely to professe the name of god, but also boldely and constantely to defende the same, & not to swarue frome it, for any maner of persecution or iniurie.

We must also in our tribulatiõ and necessitie, and in all temptations and assaultes of the deuyll, inuocate and call vppon the name of god, for god accompteth his name to be halowed, magnified, and worshypped, whan we cal vppon him in our nede: Call vppon me, saythe he, in the tyme of trouble, and I wyll delyuer the, and thou shalte honour me. And againe the wise man saythe, The name of god is the mooste stronge towre, the ryghtuous man runneth to it, and he shall be holpen. Psal. xlix. Pro. xviii.

Furthermore we may not seke our owne name laude and fame but vtterly auoyde and eschue the desyre of all worldly honours, glorye, and prayse, and must gyue al laude, prayse, & thankes vnto god for his benefites, whiche be soo many in numbre and soo greate,

that we ought neuer to cesse from such laudes and thankes, lyke as the prophet Dauid admonisheth vs, sayinge:

Psal.xlix. Offer vnto god the sacrifice of laude & praise.

I.Cor.x. And saint Paule cõmandeth vs, whan so euer we eate, drinke, or do any maner of busines, to gyue honour, prayse, and thankes vnto god.

And finally they that be appointed, to be ministers of goddis worde, muste also preache the worde of god truely & purely, and sette forth the name of god vnto other, and reproue al false and erroniouse doctrine hereties and ydolatries. And although the bishoppes and priestes onely, be specially called and deputed, to be publyke mynisters of goddis word, teachers, preachers, and interpretours of the same: yet euery christen man is bounde particularly by good example of lyuing, and according to the godly knowledge, that he hathe lerned, to teache and order his family, and suche as be vnder his gouernaunce within his house, whan time and place requyreth. So that as moche as in hym lieth, he suffre not synne to be vsed in his rule and family, but vertue to be vsed and exercysed.

Second-

Secondly by this precept we be cõmaunded to vse the name of god to all goodnesse and truthe. And contrarye wyse, we be forbydden in the same, to vse his name to any maner of euyll, as to lyinge, deceyuinge, or any vntruthe. And therfore agaynste this commandement, they doo offende that sweare in vayne. They sweare in vayne, that sweare without lawfull or iuste cause: For that they take the name of god in vayne, although the thyng which they sweare be trewe. And lykewise do all they, whyche for euery lyght and vain thynge, be ready to sweare vnprouoked, or prouoked of lyghte cause. And they that do glory in outragious othes or of custome do vse to sweare, or that do sweare a false oth, and be forsworne wittingly. And such an othe is not only periury, but also a kynde of blasphemy, and is high dishonour and iniurye to god, bycause suche persons as make suche othes, do wyttyngly bryng god for a false wytnesse, who is all truthe, and hateth all vntruthe.

They also do take the name of god in vayn whiche sweare any thyng that

is true or false, they beinge in doubte, whether it be trewe or false, and do not afore well exampne and discusse, whether it be true or false: or that sweare that thynge to be false, whiche though in deede it be false, yet they thynke it to be true, or sweare that thynge to be true, whiche though in dede it be true, yet they thinke it to be false.

They also do sweare in vayne, whiche sweare to do that thynge, whyche they intend not to do, or sweare to forbeare that, whiche they intende not to forbeare, or sweare to doo any thynge, whiche to do is vnlaufull, or sweare to leaue any thing vndone, which to omyt or leaue vndoone, is neyther right nor reasonable. And all suche as sweare to do thinges vnlaufull, not onely offende in suche swearyng, but also they moch more offend, if they performe the thing whiche they do sweare.

They also breake this commandement, whiche make any othe contrarye to theyr laufull othe or promyse made before. so longe as their promyse standeth in strength. whyche in no wyse it dothe, if it be contrary to the lawes of god,

god, or to the due obedience to the prin-ces, and theyr lawes.

They also breake this commande-ment, which by rewardes or faire pro-mises, or by power or feare, do induce or cõstraine any man to be periured.

They also breake this commande-ment, whiche eyther by preachynge or teaching, or by pretence of holy lyuing, do abuse this holy name to their owne vainglory, or to any other vngodly pur-pose. And generally all euyll chrysten men, which profesſe the name of Christ, and lyue not accordyng to theyr profes-syon, doo also take the name of god in vayne, in wordes confessynge Christe, and denyng hym in dedes.

They also breake this commande-ment, whyche in trouble do murmure or grudge, and doo not call vppon the name of god, nor do thanke hym in all thynges, bothe swete and sowre, good and euyll, welfare, and euyll fare. For god dothe sende vs many troubles and aduersities, bycause we shulde rounne to hym, crye to hym for helpe, and call vpon his holy name.

Thirdly forasmoche as the gyftes

of

of helth of body, helth of soule, forgiuenes of synnes, the gyfte of grace or lyfe euerlasting, and suche other, be the giftes of god, and can not be giuen but by god, who so euer maketh inuocation to saintes for these giftes, prayinge to the for any of the saide giftes, or any suche lyke, whiche can not be giuen but by god onely, yeldeth the glory of god to his creature, contrary to this cõmaundement. For god sayth to his prophet:

Esai.xlii. I wyl not yelde my glory to any other. Therfore they that soo pray to saynctes for these giftes, as though they could gyue them, or be gyuers of them, transgresse this commaundement: yeldynge to a creature the honour of god. Neuer the lesse to pray vnto saintes to be intercessours with vs and for vs to our lord in our suites, whiche we make vnto hym, and for suche thynges as we can obtein of none but of him, so that we esteme not, or worshyppe not them, as gyuers of those gyftes, but as intercessours for the same, is lauful, and allowed by the catholyke churche: and if we honor theym any other wayes, than as the frendes of god, dwellynge with hym, and established nowe in his glory euerlasting,

lastyng, and as examples which were requysite for vs to folowe in holy lyfe and conuersation, or yf we yelde vnto sayntes, the adoration & honor, whych is due vnto god alone, we do (no dout) breake this commandement.

Finally it is to be consydered, that bycause no temple, ne church, nor aultar ought to be made but onely to god, (For to whom we make temple, church or aultare, to hym as sainte Augustine saythe, we do sacrifice: And sacryfice we may do to none but to god.) Therefore where we vse in our englische tonge to calle the temples, churches, or aultars, by the name of any saynt, as the churche or aultar of our lady, the churche or aultar of saint Michael, of saint Peter, of sainte Paule, and so of other sayntes, the true meanynge therof is, and ought to be taken, that the sayde aultars and churches, be not dedicate to any sayntes, but to god onely, and be of the sayntes but a memoriall, to put vs in remembrãce of them, that we may folowe their example and lyuing, and also to make a knowlege of diuersitie betwene one church or aultar and an other. And therefore if we meane o-

ther

therwyse, than here is declared, whan we call them churches or aultares of sayntes, we yelde the honour of god from him to the sayntes, and breake this commaundement.

¶ The exposition of the fourthe cõmandement of god.

Remembre that thou kepe holy the sabbote day.

AS TOVCHING this cõmandemẽt it is to be noted, that this word Sabbote is an hebrue word, and signifieth in englyth Reft: So that the sabbote daye is as moche to say, as the day of reft and quietnes. And there is specially a notable differẽce betwene this cõmandement, and the other nine cõmandementes. For as saynt Austyne saith: al the other nyne, be merely morall commaundementes, and belonged not onely to the Jewes, and all other people of the worlde, in the tyme of the olde testament, but also belonge nowe to all christen people in the newe testament. But this precept of the Sabbot,

as

as concernynge reste frome bodily labour, the seuenth daye, is ceremoniall, and pertayned only vnto the Jewes in the olde testament, before the cõmynge of Christ, and pertayneth not vnto vs christen people in the newe testament. Neuertheleste as concernyng the spirituall rest, whiche is figured and signified by this corporall reste, that is to saye, reste from the carnall workes of the flesche, and all maner of synne, this precept is moraall, and remayneth styll, and byndeth theym that belonge vnto Christe: and not for euery seuenth day onely, but for all days, houres, and tymes. For at all tymes we be bounde to rest, from fulfyllynge of our owne carnall wyll and pleasure, and frome all synnes and euyl desires, from pryde dysobedience, yre, hate, couetousneste, and all such corrupt and carnall appetites, and to commytte our selues holely vnto god, that he maye worke in vs all thynges that be to his wyll & pleasure. And this is the true sabbot or rest of vs that be christened, whan we reste from our owne carnall wylles, and be not ledde therby, but be guyded by god and his holye spirite. And this is the

thyng

thyng that we pray for in the Pater noster, whan we say: Father let thy kingedom come to vs, Thy wyl be done in earth as it is in heauen. Reygne thou in vs. Make that we may do thy wyl, and from our corrupte wyll we may reste and ceasse. And for this purpose god hath ordeined fast, watch, and labour, to the end that by these and suche other exercyses, we mought mortifie and kyll the euyl and synful desyres of the flesche, and attcyn this spiritual rest and quietnes, which is fygured and sygnyfied in this commaundement.

Furthermore besydes this spiritual rest, whiche chiefely and principally is requyred of vs, we be bounde by this precept, at certayne times, to cesse frome bodily laboure, and to gyue our mindes entierly and holly vnto god, to here the diuine seruyce approued, vsed, and obserued in the churche, and also the worde of god, to aknowledge our owne synfulnes vnto god, & his greate mercye and goodnes vnto vs, to gyue thankes vnto hym for his benefites, to make publike and common prayer for all thinges nedefull, to visite the syck, to instruct euery man his chyldren and

family

familye in vertue and goodnesse, and suche other lyke workes. Whiche thinges although all christen people be bound vnto, by this commaundement, yet the sabbote day, which is called the saturday, is not now prescribed and appointed therunto, as it was to the Jewes, but in stede of the sabbote daye, succedeth the sonday in the memory of Christis resurrection. And also many other holy and festiuall dayes, whyche the churche hathe ordeyned from tyme to tyme, whiche be called holy dayes, not bycause that one daye is more acceptable to god than an other, or of it selfe more holye than an other, but bycause the churche hath ordeyned, that vppon those dayes, we shulde gyue our selues holely without any impediment, vnto suche holy workes, as be before expressed, where as vpon other days we may do and applye our selues to bodily labour, and be therby moche letted from suche holy and spirituall workes.

And to the intent the ignoraunt people may be the more clerely instructed, what holy and spirituall workes, they ought to do vpon the holy day, here followeth a briefe declaration thereof.

Fyrst, let them make an accompt with
them selues, howe they haue bestowed
the weke past, remembrynge what euyl
myndes and purposes they haue had,
what wordes they haue spoken, what
thynges they haue done or left vndone,
to the dishonour and displesure of god,
and to the hurt of their neighbour, and
what example or occasion of euyl they
haue gyuen vnto other. And whan they
haue thus recollected and consydered
al these thynges in theyr myndes, than
let them humbly knowledge their fau-
tes vnto god, and aske forgyuenes for
the same, with vnfayned pourpose in
their hartes to conuert and returne frõ
theyr naughty lyues, and to amend the
same, and let them also clerely & pure-
ly in their hartes, remytte and forgiue
all malice and displeasure, which they
beare to any creature. Than let theym
fall vnto prayer accordyng to the com-
mandement of Christ, where he sayth:
Mar.ii. whan you begyn to pray, forgyue what so ey-
uer displeasure you haue agaynst any man.
And whan they be wery of praier, than
let them vse readynge of the worde of
god, or some other good or heuenly do-
ctrine, so that they do it quietly, with-
out

out disturbance of other, that be in the churche, or els lette them occupie their myndes, with holsome and godly meditations, wherby they may be the better, and they that can reade, maye be welle occupied vppon the holy day, if in tyme and place cõuenient, they rede sobrely and quietly vnto other, such as they haue charge of, suche good bokes as be allowed, whyche maye be vnto them in stede of a sermon: for all thynges that edifye mans soule in our lord god, be good and holsome sermons.

And truely if menne wolde occuppye them selues vpon the holy dayes, and spende the same daies holily after this fourme and maner, not onely in the house of god, but also in theyr owne houses, they shoulde eschue therby moche vyce, confounde theyr ancient enemye the deuyll, moche edifie both them selues and other, and fynally atteyne moche grace, and hygh rewarde of almyghty god.

Also menne muste haue speciall regarde, that they be not ouer scrupulous, or rather superstitious, in absteynynge frome bodyly labour vppon the

holy day. For not withstanding al that is afore spoken, it is not mente, but we may vpon the holy day, giue our selues to labour, for the spedy performaunce of the necessary affaires of the prince & the common welthe, at the commandement of them that haue rule and authoritie therin. And also in al other times of necessitie, as for sauyng of our corne & cattell, whã it is like to be in danger, or lyke to be destroyed, if remedy be not had in tyme, for this lesson our sauyor teacheth vs in the gospell, and we nede not to haue any scruple or grudge in conscience, in suche case of necessitie, to labour on the holye dayes, but rather we shulde offende, if we should for scrupulositie not saue, that god hath sente for the sustenance and relief of his people. And yet in such times of necessitie (if theyr busynes be not very great and vrgent) men oughte to haue suche regarde to the holy day, that they do bestowe some conuenient tyme in heringe diuine seruice, as is aforesayd.

Against this commaundement generally do offende all they, whych will not cesse from theyr owne carnall willes and pleasures.

Also

Also they, whyche hauynge no lau-
full impedyment, doo not gyue theym
selfe vpon the holy day to here masse, to
here the word of god, to remember the
benefytes of god, to gyue thankes for
the same, to pray, to exercise such holy
workes, as be appointed for such dais,
but (as cõmonly is vsed) passe the time
either in ydelnes, in gluttony, in ryote,
or other vayne or idle pastime, do bricke
this commandement. For surely suche
kepyng of holy daye is not accordynge
to the intent and menynge of this com-
maundement, but after the vsage and
custome of the Jewes, and dothe not
please god, but dothe moche more of-
fende hym, and prouoke his indignati-
on and wrathe towardes vs. For as
sayncte Austyne saythe of the Jewes,
They shoulde be better occupyed, la-
bourynge in theyr fieldes, and to be at
ploughe, than to be ydell at home.
And women shuld better bestowe theyr
tyme in spinnynge of woll, than vpon
the sabbotte daye, to lose theyr tyme in
leapinge or daunsyng, and other ydell
wantonnes.

All they doo also offende agaynste

this cõmandement, which do here the worde of god, and gyue not good hede therunto, that they may understand it, or yf they do understand it, yet they endeuour not theyr selues to remember it, or if they remembre it, yet they study not to folowe it.

And all they breake this cõmaundement, whiche in masse tyme, do occupy theyr myndes with other matters, and lyke unkynde people, remembre not the passion and death of Christe, nor gyue thankes unto hym: whiche thynges in the masse tyme they ought specially to do. For the masse, wherin after the consecratiõ is really present the very blessed body and bloudde of Christe, is celebrate in the churche for a perpetuall memory of his death and passion.

And lykewyse do all those, whiche in suche tyme as the common prayers be made, or the word of god is taught, not onely them selues do gyue none attendance therunto, but also by reding, walkyng, talkyng, and other euyll demeanour, let other that wolde wel ble them selues.

And lykewyse do all they, which do not

not obserue, but dispise suche laudable ceremonies of the churche, as set forth goddis honour, and apperteine to good ordre to be vsed in the church. And therfore concernynge suche ceremonyes of the churche, as haue ben institute by our forefathers, and be allowed by the princes or kynges of the dompnions, whyche nexte to god be the chiefe heades of the churches: althoughe menne oughte not to haue soo fonde opinion of the sayde ceremonies, to thinke that they haue power to remytte synne, yet they be very expedient thinges, eyther to excyte or styre vp mens deuotion, and to cause them to haue the more reuerence towarde the sacramentes: as the hallowing of the fonte, of the chalice, of the corporace, of the aultare, & other like exorcismes and benedictiõs, done by the ministers of Christis churche: or elles to put vs in continuall remembraunce of those spiritnall thinges, whiche be signifyed by theym. As sprinklinge of holy water, doth put vs in remembrance of our baptisme, and of the bloud of Christ sprinkled for our redemption vppon the crosse. Giuinge of holy breade dothe put vs in remem-

remembrance of the sacrament of the aultare, which we ought to receyue in right charitie: And also that all chrysten men be one body mystical of Christ, as the bread is made of many graines, and yet but one lofe. Bearing the candels on Candelmas day, doth put vs in remembrance of Christe, the spirituall lyght, of whome Symeon dyd prophecy, as is redde in the churche that day. Gyuing ashes on ashewenesday, dothe put vs in remembrance, that euery chrisien man shulde consider, that he is but ashes and earthe, and therunto he shall returne. Bearyng of palmes on palme sonday, doth put vs in remembrance of the receyuing of Christe into Hierusalem a lyttell before his death, and that we must haue the same desire to receiue him in our hartes. Creping to the crosse on good frydaye, and there offerynge vnto Christe before the same, and kyssynge of it, declareth our humble submyssion and thankes gyuyng to Christ for our redemption, whyche he hathe wrought for vs vpon the Crosse. And so fynally the setting vp of the sepulchre of Christe, whose body after his death was buried: And al other like laudable customes

cuſtomes, rites, and ceremonies do put vs in remembrance of ſome ſpirituall thinge. And therfore they be not to be contemned, and caſte awaye, but obediently to be vſed and continued, as thynges good and laudable for the purpoſes abouelayde.

The expoſition of the .v. commandement of god.

Honour thy father & thy mother

IN this cõmandemente, by theſe wordes, Father and mother, is vnderſtande not onely the naturall father and mother, which did carnally begette vs, and broughte vs vp, but alſo princes & al other gouernours, rulers, and paſtours, vnder whom we be nouriſhed and broughte vp, ordred, and guyded.

And by this worde Honour, in this cõmandemente, is not onely ment a reuerence and lowlynes in wordes and outwarde geſture, which chyldren and inferiours ought to exhibite vnto their parentes & ſuperiours, but alſo a prõpt and a redy obedience to theyr laufull

cõmandementes, a regard to their wor-
des, a forbearyng and suffering of thē,
an inwarde loue & veneratiõ towardes
them, a reuerence, feare, and lothenes
to displease or offende thē, and a good
wyll or gladnes to assiste theym, ayde
theym, succour theym, and helpe them
with theyr counsayle, with their goo-
des and substance, & by all other mea-
nes to their power, as hereafter is de-
clared. This is the very honoure and
duetie, whiche not onely the chyldren
doo owe vnto their parentes, but also
all subiectes and inferiours, to theyr
heades and rulers.

And that chyldren owe this duetye
to theyr fathers, it appereth in many
places of scripture, in the prouerbes it
Prouer. i. is writtē: Obey my sonne the chastisement
of thy father, and be not negligent in thy mo-
thers commandementes. In the booke of
Deu. xxvi. Deutronomie it is also writtē: Accur-
sed be he that doth not honour his father and
Leuit. xix. his mother. And in the booke of Leuiti-
cus it is sayde: Lette euery man stande in
awe of his father and mother. And yf any
Leuit. xxi. man haue a stubburne & a disobediente
sonne, whiche wyll not heare the voice
of his father and mother, and for cor-
rection

rection wyll not amende and folowe theym: Then ſhall his father and mother take hym, and bryng hym to the iudge of the cytie, and ſaye: This our ſonne is ſtubburne and dyſobediente, and diſpiſeth our admonitions, and is a riottour and a dronkerde. Then ſhal all the people ſtone him to deathe, and thou ſhalte put awaye the euill frome the, that all Iſraell maye here therof, & be afrayd. And in the boke of Exody. it is alſo written: He that ſtriketh his father or mother, he ſhall be put to death: And likewiſe he that curſeth his father or mother ſhall be put to death. And in the booke of prouerbes, the wyſe man alſo ſaithe: He that ſtealeth any thing from his father or mother, is to be taken as a murtherer. And although theſe great puniſchementes of diſobedient chyldren by deathe, be not nowe in the newe lawe in force and ſtrength, but lefte to the order of princes and gouernours and their lawes: yet it euidently appereth, how ſore god is agreued and diſpleaſed, with ſuche diſobedience of childrē towardes their parentes, for as moche as in the olde lawe he dyd appoynte therunto ſo greuouſe puniſchementes.

Exod. xxi.

Prouerb. xxviii.

And

And as almighty god doth threaten theſe punyſhmentes vnto thoſe childꝛē, which do breake this commandement, ſo he dothe promyſe great rewardes to theym that kepe it. For he that honoureth his father, ſayth the wiſe man, his ſynnes ſhall be forgyuen hym. And he that honoureth his mother, is as one that gathereth treaſures. Who ſo euer honoureth his father, ſhall haue ioy in his owne chyldꝛen, and whan he maketh his prayer vnto god, he is herde. He that honoreth his father, ſhal haue a longe and a proſperous lyfe. Eccle. iii.

AND as the childꝛen by this cõmandement be bounde to honour and obey their parentes, accordynge as is afore expreſſed, ſo it is implyed in the ſame precepte, that the parentes ſhuld nouryſhe and godly bꝛynge vp theyꝛ chyldꝛen, that is to ſay, that they muſt not onely fynde them meate and dꝛynke in youthe, and alſo ſet them forwarde in learnyng, labour, and ſome other good exerciſe, that they may eſchue ydelnes, and haue ſome craft oꝛ occupation, oꝛ ſome other lawfull meane to get theyꝛ lyuynge: but alſoo they muſte learne theym to beleue and truſte in God, to loue

loue hym, to feare hym, to loue theyr neighbours, to hate no man. to hurte no man, to wilsche well to euery man, & so moch as they may, do good to euery man, not to curse, not to sweare, not to be riottous, but to be sobre and temperate in all thinges, not to be worldly, but to se their mindes vpon the loue of god and heauenly thinges, more than vpon temporall thinges of the worlde. And generally to doo all that is good, and to eschue all that is euill: and this the parentes ought to do, not by cruell entreatinge of their chyldren, wherby they mighte discourage them and prouoke them to hate their parentes, but by charitable rebukyng, threatnynge, and charitable chastisyng & correcting of them, whan they doo euyll, and cherishing, mayntening, and commending theym, whan they do well. This office and duetie of the parentes towardes their childrẽ is witnessed in many places of scripture. First saint Paule writeth thus: Fathers prouoke not your chyldren vnto angre, but bryng them vp in the correction and doctrine of god. And in Deutronomy, almighty god saithe. Teache my lawes & cõmandementes to thy children. Ephe. vi. Deut. vi.

And

Pro. xxix. And the wise man sayth: The rod of correction gyueth wysedome. The chylde that is left to his owne wilk, shall be confusion to his mother. And in an other place he saith:

Pro. xiii. He that spareth the rod, hateth his sonne, and he that loueth him, wil se him corrected. And

Pro. xxiii. in an other place he saith: Se thou withdrawe not from thy chylde discipline and chastisinge, yf thou strike him with the rodde, he shall not dye, thou shalt strike him with a rod,

Eccl. xxii. and shalte therby delyuer his soule from hell. And on the other side it is writtē: The sonne vntaught and vnchastised, is the confusion of his father. And for this cause we

i. Reg. ii. fynde in the booke of the kinges, howe that our lord conceiued great indignation against Hely the chiefe priest, bycause he did not duely correcte his two

i. Reg. iiii. sonnes Ophni and Phinees, whan he knew that they did greuously offende god, and how in reuenging of their fathers negligence and remissenes in correcting of his children, almighty god toke frome Hely, and all his issue and householde for euer, the office of the high priesthode, & how his two sonnes Ophni and Phinees were slaine bothe vpon a daye, & Hely their father brake his necke. This example of Hely is necessary

ceſſary for fathers to imprinte in their hartes, that they may ſe theyr children well taughte and corrected, leſte they runne into the great indignation of almyghty god, as Hely did, and not onely in this worlde haue confuſion: but alſo in the worlde to come, haue dãnation for the myſordre of theyr chyldren throughe their defaute, and they muſte not thinke, that it is inoughe to ſpeake ſome what to theym, whan they doo amyſſe, for ſo dyd Hely to his ſonnes, and yet our lorde was not pleaſed, bycauſe he dyd not moche more charply correcte them, and ſe them reformed: but whã wordes wyl not ſerue, the fathers and mothers muſt put to ſharper correction, and by ſuche diſcipline ſaue theyr ſoules, or els they ſhal aunſwere to god for them. and truly they greatly deſerue the indignation of god, that whan they haue receyued of hym chyldren, doo not bringe them vp to his ſeruice, but without regard what cõmeth of thẽ, ſuffer them to runne into the ſeruice of the deuil. Wherfore all fathers ought diligently to conſider & remẽbre, how moch and how greuouſly they offende god, & of how many euils they be

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the cause, whiche either bring vp theyr children in wantonnes and ydelnes, & doo not put theym forthe be tyme to some facultie, exercise, or labour, wher by they maye after gette their lyuyng, or occupie their lyfe to the profite and commoditie of the common weale: or elles do suffer their children, in youth, to be corrupted for lacke of good teaching, and good bringing vp in the true knowlege of god, and of his wyll and commandementes, or commit in word or dede such thinges, in the presence of their children, wherof the yong tendre hartes of the said childrē (which like a smal twygge be inclinable euery way, and by frailenes of youthe be inclined to euyll) do take so euyll example and corruption of vyces, and worldly affections, that harde it wyll be for theym after to eschue the same.

This cõmandement also cõteineth the honour and obedience, whiche subiectes owe vnto their princes. And also the office of prynces towardes theyr subiectes. For scripture taketh princes, to be as it were fathers, and nurses, to their subiectes. And by scripture it appereth, that it appertayneth vnto the office

Esai. xlix.

office of princes, to se that the right religiõ & true doctrine of Christ be maintened and taughte, & that their subiectes be well ruled & gouerned by good and iuste lawes, and to prouide & care, that the people and cõmon weale may encreace, and to defende them from oppression, & inuasion, as wel within the realme as without, their subiectes aiding theym therunto, and to se that iustice be ministred vnto thẽ indifferently, & to here by them selues, or by theyr ministers beningly, al their complaintes, & to shew towarde them (although they offende) fatherly pitie. And finally so to correcte them that be euyl, that they hadde yet rather saue them than lose them, yf it were not for respecte of iustice, and mayntenance of peace and good ordre in the common weale. And therfore all their subiectes must again on their partes, and be bounde by this commandement, not onely to honour & obey the sayde princes, accordynge as subiectes be bounde to doo, and to owe their truthe and fidelitie vnto them, as vnto theyr naturall lordes: but they must also loue them, as childrẽ do loue their fathers, yea they muste more ten-

dre the ſuretie of their princes perſon, and his eſtate, than their owne or any others. Euen lyke as the health of the heade is more to be tendred, than the health of any other membre.

And by this commandemente alſo, ſubiectes be bounde, not to withdrawe their ſayde fealtie, trouthe, loue and obedience, towardes their princes, for any cauſe what ſo euer it be, ne for any cauſe they may cõſpire againſt his perſon, ne do any thing towardes the hinderãce or hurt therof, nor of his eſtate.

And furthermore by this commandement they be bounde to obey alſo, al the lawes, proclamations, preceptes and commandementes, made by their princes and gouernours, excepte they be againſte the commaundementes of god. And lykewyſe they be bounde to obey all ſuch as be in authoritie vnder their prince, as farre as he wyll haue them obeyed. They muſte alſo giue vnto their prince, aide, helpe, & aſſiſtaunce whan ſo euer he ſhall require the ſame, eyther for ſuertie, preſeruatiõ, or maintenance of his perſon & eſtate, or of the realme, or of the defence of any of the

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same against all persons. And whan so euer subiectes be called by their prince vnto priuy counsayle, or vnto the parliamente, where is the generall counsail of this realme, than they be bound to gyue vnto their prince, as their learnyng, wysedom, or experience can serue them, the mooste faythefull counsayle they can, and suche as maye be to the honour of god, to the honour & suertie of his regall person & state, and to the general wealth of this his hole realme

And further yf any subiecte shall knowe of any thinge, which is or may be to the noyaunce or damage of his princes person or estate, he is bounde by this commandement to disclose the same with all spede, to the prince himselfe, or to some of his counsayle. For it is the very law of nature, that euery membre shall imploy hym selfe to preserue and defende the head. And surely wysedome and polycie wyll the same: for of conspiracy and treason commeth no goodnesse, but infinit hurt, damage, and perill to the common weale.

And that all subiectes do owe vnto theyr princes and gouernours such ho-

nour and obedience as is afore sayd, it appereth euidently in sundry places of scripture, but specially in the epistles of saint Paul, and saint Peter. For saint Paul saith in this maner: Euery man
Rom.xiii. muste be obediente vnto the highe powers, for the powers be of god. And therfore who so euer resysteth the powers, resysteth the ordinaunce of god. And they that resyst the ordynaunce of god, shall gette to them selues damnation: for rulers are not fearful to them that be good, but to them that do euill. Wylte not thou feare the power? Doo welle, and thou shalte haue prayse of the same: for he is the minister of god for thy welthe. But yf thou doo euyll, then feare, for he beareth not the sword without cause. For he is the minister of god to punishe the euyll doer, therfore you muste obey, not onely for the feare of punysshemente, but also by cause of conscience. And for this cause ye paye tributes, for they be goddes ministers seruynge for the same purpose. Giue therfore to all men that is due, tribute to whom tribute is due, custom to whō custome is due, feare to whom feare is due, & honour to whom honour is due.

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And saint Peter saithe: Obeye vnto all sortes of gouernours for goddes sake, whether it be vnto the kynge, as vnto the chiefe heade, or vnto rulers, as vnto theym that be sent of him, to punisshe euill doers, and to cherisshe them that do well. And shortly after it foloweth. Feare god, honour the kynge. i. Pet. ii.

And there be many examples in scripture, of the great vengeaunce of god, that hath fallen vpon rulers, and such as haue bene disobediente vnto theyr princes. But one principall exaumple to be noted is of the rebellion, whiche Chore, Dathan, and Abiron made against their gouernours, Moises, and Aaron. For punishement of whiche rebels, god not onely caused the earth to open, and to swalow them downe, and a greate numbre of other people with theym, with their houses, and all their substance, but caused also the fyer to descende from heauen, and to burne vp CCl. capitaines, which conspired with them in the sayde rebellion. Num. xvi.

Moreouer al christen men be bound by this commaundemente, to exhibite due honour and reuerence vnto the spi-

tituall fathers & parentes, which haue cure and charge of their soules, as vnto those, who be appointed by god to minister his sacramẽtes vnto the people, and to feede them with his worde, and by the same to conduct and to lead thē the straighte way to the father in heauen euerlastinge.

And our sauiour Christe in the gospel maketh mention, as wel of the obedience, as of the corporall sustenaunce, whiche all christen people do owe vnto theyr spirituall fathers. Of the obedience he saithe: That who so euer receyueth you, receyueth me. And in an other place he saithe: He that heareth you heareth me, and he that dispiseth you, dispiseth me. And saint Paule saith, Obey your prelates, and gyue place vnto theym, for they haue moche charge, and moch care for your soules, as they, whyche muste gyue an accompte therfore, that they may do it with ioye and not with griefe, that is to saye, that they maye gladely, and with moche comforte doo theyr cure and charge, whan they doo perceyue, that the people be obediente to their teachynge. Lyke as contrarye wyse, although they be bounde to do

Math.x.

Luc.vii.

Hebr.xiii.

it,

it, yet the people gyue them lytle comforte to doo it, whan they finde theym disobedient and repugnant.

And for the sustenaunce of their lyuing, whiche is comprysed in this word Honour, (as before is declared) Christ saithe in the gospell: The workeman is worthy his wages. Luc.x. And saincte Paule saithe: who goeth on warfarre vppon his owne stipende? And who planteth the vyne, and eateth no parte of the fruite? And who fedeth the flocke, and eateth no parte of the mylke? 1.Corin.ix. And after folowethe: Euen soo hathe the lorde ordeyned, that they whyche preache the gospell, shoulde lyue of the gospell. And therfore in an other place it is wrytten: Prieftes that rule well, be worthy of double honour, specially they that labour in the mynistration of the worde of god, and his doctrine. 1.Timo.v. In whyche place the apostle meaneth by Double honour, not onely the reuerence, whiche is due vnto the spirituall fathers, as is afore sayde, but also sufficiencie of all thinges necessarye and requisyte, as welle for theyr sustenaunce and fyndynge, as for the quiete and commodiouse exercisynge and executynge of theyr sayde office.

Fynally in this commandement is conteined the honour and obedience of the seruaunte vnto his maister, that is to loue his maister, to be reuerente and lowly to hym in all his wordes and gesture, to suffre and forbeare hym, to be ready with a good wyll without murmuration or grudging, to obey all his laufull and reasonable commandementes, to feare him, and to be lothe to displease hym, to be faythfull and true vnto him. And to his power to procure and do that, which is for his maisters honestie and profyte. And that as well in his masters absence, and out of his sighte, as whan he is presente, and loketh vppon hym, accordynge to the wordes of saint Paul, where he saith:

Ephe. vi. Seruantes be you obedient vnto your maisters, with feare and tremblynge, with simple and playne hartes, as vnto Christe, not seruynge onely in theyr syghte, as pleasers of men, but as the seruauntes of Christ, doinge the wyl of god from the harte, & with good wyll, thinkinge that ye serue god, & not men. And be you sure, that of all your good seruice, you shal receiue reward of god.

Tit. ii. And agayne to Titus he writeth thus:

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Exhort the seruãtes to be obedient vnto their maisters, to please them well in all thynges, not to be patterers and prates against them, nor pyckers nor priuye conueyours of their maisters goodes: but to shewe all truthe and faithfulnes. Saincte Peter also byddeth seruantes to obey their maisters with all feare, not onely yf they be good and gentyll, but also thoughe they be frowarde. 1.Pet.ii.

And of the other syde, the office and ductie of maisters to their seruauntes is, to prouide sufficiently for theym, of al thinges necessary, to se them instruct in the knowlege of the commandementes of god, and that they obserue the same, and not be ouer rygorous vnto theym, but with discretion to correcte them, whan they do amysse, and to cõmende and cherishe theym, whan they do wel, according to the saying of saint Paule: You that be maysters, do vnto your seruantes that is righte and reason, knowinge that your selues haue also a maister in heauen. Coll.iiii. And in an other place he sayth: Be not rigorous vnto your seruantes, for you haue a maister in heauen, that regardeth all persons indifferently. Ephe.vi. And the wyse man sayth: Meate, correction, and worke is due vnto ser- Ec.xxxiii.

uauntes. Sette thy seruaunt vnto labour, that he be not ydell, for ydelnes bryngeth moche euyll, set hym to worke, for that belongeth to hym, if he be not obedient, correcte hym.

And in this cõmaundement is also implyed, that chyldren and ponge folkes, shulde gyue due honour and reuerence to olde men, and to al suche as be theyr maisters and tutours, to bryng them vp in learnynge and vertue, whiche be in this behalfe as fathers vnto them, and so as fathers must be honoured and obeyed.

The exposition of the syxt cõmandement of god.

Thou shalt do no murther.

In this cõmandement is forbidden, not onely bodily killinge, & all maner of violent layinge of handes vpon any man, as striking, cutting, woundyng, and all maner of bodily hurtyng, by acte or dede: but also all malice. angre, hate, enuy, disdayne, and all other euylle affections of the harte, and also all sclaunder, backebytinge, scoldynge, bannynge, raylynge, scor-

scornynge, or mockynge, and all other cuyll behauiour of our tounge against our neighbours, whiche all be forbydden by this cõmaundement, for they be rootes and occasions of murther, and other bodily hurte.

The contrary of all these thynges be commanded by this cõmandement, that is to say, that we shulde with our hartes, loue our neighbours, and with our tonges speake well of them and to them, and in our actes and deedes doo good vnto theym, shewynge towardes them in harte, worde, and dede, pacyence, mekenes, mercy, and gentylnesse, yea though they be our aduersaries & ennemies. And that this is the trewe sence and meanyng of this commandement, it appereth, by the exposition of our sauiour Christ in the gospel, where he declareth, that we shoulde neither hurt any man in dede, nor speke of him or vnto him maliciously or contemptuously with our tonges, nor beare malyce or angre in oure hartes: But that we shulde loue them that hate vs, saye well by them, that say cuyl by vs, & do good vnto them that do cuyll vnto vs. And accordinge to the same sayinge of Matt. v.

Christ

1.Ioan. iii. Christe, sayntt Iohn sayth also, That he that hateth his brother, is a manquesser.

It is not forbidden by this cõmandement, but that all rulers and gouernours, as princis, iudges, fathers, masters, and suche other, may for the correction of them, whyche be vnder their gouernance, vse such maner of punishmente, eyther by rebukefull or sharpe wordes, or by bodyly chastising, as the lawes of euery realme doo permytte. And not onely they maye do thus, but also they be bounde so to doo (onelesse they se reasonable cause to the contrary) and offende god if they do it not, as is before declared in the syxte commandement.

All rulers also muste beware & take hede, that in their corrections and punyshementes, they do not procede vpon any priuate malyce of their hartes, or displeasure towardes any man, or for any lucre, fauour, or feare of any persone, but that they haue theyr eye and consyderation onely vpon the reformation and amendemente of the persone, whom they do correct, or els vppon the good order and quietnes of the cõmon weale, so that styll there may remayne

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in theyr hartes charity and loue towar des the person, they punysche. And lyke as the father loueth his chylde, euen whan he beateth him: Euen so a good iudge, whan he giueth sentence of deth vpõ any gilty person, although he shew outwardely sharpenes and rigour, yet inwardly he ought to loue the persone, and to be sory and heauy for his offen-ces, and for the death, whiche he hym selfe by the lawe, doth and must nedes condemne hym vnto. And although in-ferior rulers and gouernours may cor-rect and punysche such as be vnder their gouernance, yet they may not punysche by deathe, nor mutilate, mayme, or im-prison theym, or vse any corporall vyo-lence towardes them, otherwyse than is permytted by the hyghe gouernour, that is to say, by the prince and his la-wes, from whome all suche authoritie dothe come. For noo man maye kyll or vse such bodily coertion, but onely prin-cis, and they whyche haue authoritie from princis, ne the sayde princis, nor any for them, may do the same, but by and according to the iust order of their lawes and ordinances.

Moreouer no subiectes may draw

their

their swordes againste their prynce for any cause what so euer it be, nor against any other (sauyng for lawfull defence) without their princes lycence. And it is theyr duetie to drawe theyr swordes for the defence of their prince and realme, whan so euer the prynce shall cõmaunde them so to doo. And although princis, whiche be the chiefe & supreme heades of their realmes, do otherwise than they ought to do: yet god hath assygned no iudges ouer theym in this worlde, but wyll haue the iudgemente of them reserued to hym selfe, and wil punyshe them whan he seeth his tyme. And for amendement of suche princis, that do otherwise than they shulde do, the subiectes may not rebell, but muste pray to god, whiche hath the hartes of princis in his handes, that he so turne their hartes vnto hym, that they maye vse the swoorde, whiche he hathe gyuen them, vnto his pleasure.

Against this commaundement offende all they, whiche do kyll, mayme, or hurte any manne withoute iuste order of the lawe, and gyuethe counsayle, ayde, fauour, prouocation or consent therto.

And

And also all they, whyche may (yf they wyll) by theyr authoritie or lawfull meanes, deliuer a man from wrõgfull death, mutulation, hurt, or iniury, and wyll not do it, but wyl winke therat, and dissemble it, be transgressours of this cõmandement.

And all iudges, which seing no sufficient matter or cause of deathe, or vpon light triall, without sufficient examination & discussion, gyue sentence of death, or whan the matter or cause of death is sufficient, and the triall good, yet delyte in the death of the person, be transgressours of this comandement.

And lykewyse be all those, which in causes of lyfe and deathe, being impanelled vpon inquestes, do lyghtly condemne or endite any persone, withoute sufficient euidence, examination, and discussyon of the informations gyuen vnto them. And moreouer al those, whyche either in such causes do giue fals euidence or information, either wittingly, contrary to their own conscience, or doubting of the truth of those informations, or without sufficient examinatiõ do promote, enforce, or mayntayn suche cui-

euidences, informations, or inditementes, do also breake this cõmandement.

So do all they, whiche wyllyngly do kil them selfe for any maner of cause, for so to do, there can be no pretence of laufull cause, ne of iuste order. And therfore he that so doth, killeth at ones bothe body and sowle.

Finally all they, whiche beare hatred and malyce agaynste their neyghbours, and eyther malitiously speake wordes of contempt, dispite, checking, cursyng, and suche other, or els publish theyr neyghbors offences to their sclander, rather thã to theyr amẽdmẽt: And generally all they that lyue in yre, malyce, enuy, and murmurynge at other mens welth, or reioysyng at other mẽs trouble or hurt, or such other like, they offende all agaynst this precepte.

¶ The exposition of the seuenth cõmandement of god.

Thou shalt not cõmyt adultery.

ALTHOVGH this worde Adultery doth signify properly the vnlaufull commixtion of a maryed man

man with any other woman, thã with his owne wife, or els of a maried woman with any other man, thã her own husbande: yet in this commandement it is taken not onely for that, but also for all maner vnlaufull copulation betweene man and woman marryed and vnmarried, and all maner of vnlawfull vse of those partes, whyche be ordeyned for generation, whether it be by adultery, fornication, incestе, or any other meane.

And in laufull matrimonye a man may breake this commaundement, and lyue vnchaste with his owne wyfe, yf he doo vnmeasurably or inordinately serue his or her fleshly appetite or lust. And of suche the deuyl hath power, as the aungell Raphaell sayd vnto Thobye: They that marrye in suche wyse, that they exclude god out of their hartes, and giue them selues vnto theyr owne carnall lustes, as it were an horse or a mule, whyche haue no reason: appon suche persones the deuylle hath power. Thob. vi.

Also all chrysten people ought highly to regard the obseruation of this cõmaundement, consyderyng how moche

god is dyspleased, and what vengeance he hathe alwayes taken, and euer wyll take for the transgression of the same. For confirmation whereof, you shall vnderstande, that god in the time of Moyses lawe, cõmanded, that who so euer commytted adultery, shulde be stoned to death.

And that almyghty god, after the chyldren of Israel had commytted adultery with the women of Moab and Madian, comanded fyrst, that the heades & rulers of the people shuld be hanged, for that they suffred the people so to offende god. And afterwarde cõmanded also, euery man to slea his neyghbour, that had so offended. In so moch that there was slain of that people the noumbre of .xxiiii. M. and manye moo shuld haue ben slain, had not Phinees the sonne of Eleazar the hyghe prieste, turned the indignation of god from the chyldren of Israell. For this Phinees, whan he sawe Zamry, chyefe of the tribe of Simeon, in the presẽce of Moises, and all the people, goo vnto Colby, a noble mans daughter of the Madianites, to committe fornication with her, he rose frome amonge all the multitude

titude, and taking a swoorde in his hãd, went into the house where they were, & thrust them bothe throughe the bealies. Whose feruente mynde and zeale, god did so moch allow, that he did therfore both ceasse from the farther punishmẽt of the Israelites, & also grãted to Phinees, and his successours, for euer, the dignitie of the high priesthode.

Also the tribe and stocke of Beniamyn was so punyshed for the mayntenance of certayn persons of the citie of Gaba, whiche had, contrary to this cõmaundement, shamefully abused a certaine mans wyfe, that of. xxv. M. and vii. C. men of armes, there remayned on lyue but. vi. C. Iud. x.

Moreouer almyghtye god for the transgression of this commandement, caused brymstone & fyre to rayne down from heauen, vppon all the countreye of Sodom and Gomor, and so distroid the hole region, both men, women, and beastes, and all that grewe vppon the earthe, reseruynge onely Loth and his two doughters. Gen. xix.

These terrible examples, and many other lyke, almyghty god dyd shewe in

tymes paſt, to the intent we ſhuld haue them in our continuall remembraunce, and ſhuld euer ſtande in awe and feare ſo to offende god. For though he dothe not preſently punyſche vs here in this worlde, as he dyd the perſons afore reherſed: yet his longe pacience and forbearyng, is no allowaunce or forgyuenes of our offences, yf we continue styl in them, but a ſoore accumulation and heaping togither of goddis wrath and indignation agaynſt the day of iudgement. At whiche tyme in ſtede of this temporall payne, we ſhall receyue euer
Rom. ii. laſtynge payne, being (as ſaint Paul ſayth) excluded from the euerlaſtinge kyngedome of heauen. And as Chriſte ſayth in the Goſpell, and saynte Johñ
Mat. xxv. in the Apocalipſe: we ſhall be caſte into
Luc. xiii. the bournynge lake of helle, where is fyre, brymſtone, weppynge, waylyng, and gnaſhing of tethe without ende.

Furthermore in this commaundement not onely the vyces before reherſed, be forbydden and prohibited, but alſo the vertues contrary to theym be requyred and commanded: That is to ſay, fidelitie, and true kepyng of wedlocke in theym that be married, contynence

nence in theym that be vnmaried: And generally in all persons, shamefastnes and chastnes, not only of dedes, but of wordes and maners, countenance and thought. And moreouer fastyng, temperance, watchyng, labour, and al lauful thiges that cõduce & helpe to chastitie.

And therfore against this cõmandement offende all they, whiche take any syngle woman, or other mans wyfe, or that in their hartes do couete or desyre vnlaufully to haue them: For as Christ sayth: who so euer beholdeth a woman, coueityng her vnlaufully, hath alreadi committed adultery with her in his harte. Mat. xxv.

They also offende this commandement, that take in marriage, or oute of marriage, any of theyr owne kynrede, or affinitie, within the degrees forbydden by the lawe of god. Leui xviii. & xx.

They also offende this commaundement, whiche abuse them selues, or any other persons against nature, or abuse theyr wyues in the tyme of their menstruall purgation.

They also that do norysshe, styre vp, and prouoke them selues, or any other, to carnall lustes & plesures of the body

by vnclenly and wanton wordis. tales, ſonges, ſyghtes. touchynges, gay and wanton apparell, and laſciuious deckyng of them ſelues, or any ſuch wanton behauiour and inticement. And alſo all thoſe, whiche procure any ſuche acte, or that minyſter houſe, lycence, or place therevnto. And all counſaylers, helpers, and conſentours to the ſame, do greuouſely offende and tranſgreſſe this commandement. Likewiſe al they that auoyde not the cauſes hereof, ſo moche as they conuenientlỹ maye, as ſurfetting, ſlouth, idelnes, immoderate ſlepe, and company of ſuche both men and women, as be vnchaſt and euyl diſpoſed, be gyltie of the tranſgreſſion of this commandement.

¶ The expoſition of the eyght commandement of god.

Thou ſhalt not ſteale.

VNDER the name of theft or ſtealyng, in this cõmandement is vnderſtande all maner of vnlaufull takyng away, occupieng, or keppyng of an

an other mãs goodes. whether it be by force, extortiõ, oppressiõ. bribery, vsury, simony, vnlauful cheuisance, or shiftes, orels by fals bieng & selling, eyther by false weightes, or by false measures, or by sellyng of a thyng counterfayte for a true, as gylte copper for true golde, or glasse for precious stones, and generally all maner of fraude and deceyte.

And lyke as the vyces before rehersed, be forbidden by this precept: Euen so sundry vertues, contrary to the sayd vices, be cõmaunded by the same, as to deale truely & playnly with our neighbours in all thynges, to gette our own goodes truely, to spende them lyberally vpon theym that haue nede, to feede the hungry, to gyue drynke to the thirsty, to clothe the naked, to harborowe the harbourlesse, to comforte the sycke, to visityte the prisoners: And fynallye to helpe our neyghbours, with oure learnynge, good counsayle, and exhortation, and by all other good meane that we can.

Against this cõmandement offend al they, which by craft or violence, vpõ sea or land, spoile, robbe, or take away

any other mans seruant or child, land, or inheritance, horse, shepe, or cattelle, fysshe, foule, conyes, or deere, moneye, iewels, apparaile, or any other thyng, whiche is not theyr owne.

Lykewise offende all they against this cõmaundement, whiche haue goodes gyuen to an vse, and put theym not to the same vse; but kepe them to their owne aduantage, as maisters of hospitals, and false executours, whiche conuerte the goodes gyuen to the sustentation of the poore folkes, and to other good and charitable vses, vnto theyr owne profit. And also all they, whiche receiue rent or stipẽd, for any office spirituall or temporall, & yet do not theyr office belonging therunto, be transgressours of this commandement.

And so all they which take wages or fee, pretendyng to deserue it, and yet do not in dede, as labourers and hyred seruantes, whyche loyter, and doo not applye theyr busynesse: And lykewyse aduocates, proctours, atturneys, cõsaylers in any of the lawes, which somtyme for lytle payn take moch stipend, or by their defaute & negligence, marre

good

good causes, or do any thing to the hinderãce of spedy iustyce, for their aduãtages, do trãsgresse this cõmandemẽt.

Also al ydel vacabundes and sturdy beggers, which being able to get their lyuinge by labour, take suche almes, wherwith the poore and impotent folkes shulde be releued and susteyned, do offende against this commandemente.

Moreouer al they transgresse this commandement, which bye any stoolne goodes, knowyng that they be stoolne, or that bye thynges of them that haue none authoritie to sel them, or alienate them, if they know the same. And likewyse do they, whiche witholde goodes stoolne, or that fynde thinges loste, and knowynge the owner therof, wyll not restore them, or wyll not doo their diligence to knowe the owner.

They also which defraude their hired seruantes of theyr due wages, and they that borowe any thing, or receyne any thinge delyuered vnto them vppon truste, and wyll not restore the same againe. And they that vse false weightes or mesures, or deceyteful wares, or sell theyr owne wares at an vnreaso-

nable price, farre aboue the iuste value.

And they that ingrosse & bye vp any kinde of wares holely into their owne handes, to the entente that they maye make a scarcenes therof in other mens handes, and sell it againe as they liste.

And generally all couetous menne, which by any meanes vnlaufully get, or vnmercyfully kepe their goodes frõ them that haue nede, be transgressours and breakers of this commandement.

The exposition of the nynth commaundement of god.

Thou shalt not beare false wytnesse against thy neyghbour.

By this commandement is forbydden al maner of lying, sclaundering, bakbyting, false reportyng, false accusynge, euyll counsaylyng, and all suche mysvsynge of our tonge to the hurte of our neyghbours, whether it be in their bodye or goodes, or in their good name and fame. The apostle saint James lykeneth the tong of a mã, vnto the bit of an hors mouth, whi-

Iacob. iii.

whyche turneth the hole horse euerye waye, as pleaseth him that sitteth on the horse backe: and he compareth it also to the healme of a shyp, wherby al the hole shyp is ruled, at the pleasure of him that gouerneth the healme. And thirdly, he compareth it vnto a sparke of fier, which if it be suffred, wil burne vp an hole towne or citie. And surely al these comparisons be verye apte and mete. For the tong of a man no doubt, is the chiefe stay of all the hole bodye, either to do moche good, or to do moch hurt. The voyce of the tounge perceth the hartes of hearers, and causeth thẽ to conceyue of other men, good or euyll opinion. It kyndleth or quencheth contention. It disposeth men to warre or peace, and moueth the hearers sundry wayes, to goodnes or vyce. And like as the great ragious flames, that go frõ house to hous, come but of one sparkel, whiche in the beginning mought haue ben easily quenched, but by negligence and sufferance encreaseth and wareth so great, that no man can resyst it: And lyke as fyre is a great cõmoditie many wayes, yf it be well and wysely vsed, & contrary an vtter destruction, if it be

suffered, and not take hede vnto: Euen soo of mans tounge, although it be a very small membre of the bodye, yet there commeth exceadynge great benefytes, bothe to him selfe and to others, yf it be well and wisely gouerned. And contrarywise, yf no hede be taken therunto, but be suffered to runne at large, than it is not one euil alone, but a roote and occasion, or rather a heaping togyther of all euyls.

And bycause that of the tonge commeth so moche good, or so moche euyl: Therefore by this commaundement is not onely forbydden all euyl vse of the tonge, to the hurte of our neyghbours, but also in the same is commanded all the good vse of the tong, to the benefite of our neyghboures, as to be true and plaine in our wordes, to be faythful in couenantes, bargaines, & promyses, to testifie the truthe in all courtes, iudgementes, & other places, to reporte well of theym that be absente, to gyue good counsayle and exhortation to al goodnes, to dysuade frome all euyll. And whan we know any man to do amysse, not to publysche his faute to other men to his sclãder, but rather to admonische

him

him priuily betwene hym and vs, and to seke his reformation, to speake well by our ennemies, to pacifie & set at one them that be ennemies, to excuse them and to answere for thẽ, that be vniustly sclandred: and generally in al other thinges to vse our tounges in truth, to the wealthe of our neyghbours.

Against this cõmandement offende all they, whiche by lying and vttering of false speche, decepue and hurte any man. And suche lyers, be the deuyls chyldren. For as sainte John saithe in his gospell: The deuyll is a lyer, and father of lyers. And therfore biddeth saint Paul: That we shuld put away lying, and speake trouthe euerye man to his neighbour. Ioan. viii. Ephe. iiii.

They also offende against this cõmandemente, whiche be detractours, backebiters, and sclanderers, whome the wyse man dothe lyken vnto serpentes, that priuily byte or stinge men behinde, whan they be not ware therof. And surely suche menne (what so euer they pretende) go not aboute to heale & amende thẽ that do amysse, but rather do satisfie theyr owne malyce, & sclanderous tonges, For like as the surgeõ, Eccl. x

that

that wyl heale a wounde, dothe couer it, and bynde it, that it take no open ayre: So yf we intende the amendment of our neyghbours faut, we muste not open it abrode to his hurt, but we must be sorry, and pray to god for him, and so taking him to vs, we must priuily cõsaile and erhorte him. And this louing correction, wyll make him beware and take hede, that he offende no more. But yf we tell his fautes, fyrste to one, and after to an other, and charge euery one to kepe counsaile, as though we hadde told it to no mo, this is no amendment of his faute, but a declaration of our owne, and a reprehension of our selues, in that we vtter forthe vnto other, that thinge whiche we our selues iudge not to be vttered. And surely we condemne our selues therin, for we shoulde fyrste haue kepte it secrete to our selues, yf we wolde not, an other man shoulde vtter the same. And therfore the wyse
Eccle.xix. man saythe: Yf thou hast herde any thinge againste thy neyghbour, let it dye within the, and be sure it wyll not burst the. And in an other place: As euyll is he that backebiteth priuely, as the serpente whiche stynge th vnwares.

And

And they also offende agaynst this commaundement, whiche gladly gyue eares, and be redy to here such backbitours. For as saint Bernarde saithe: Lyke as the backebyter carieth the deuyl in his mouth: so the hearer carieth the deuyll in his eare. For the detractour is not gladde to telle but to him, whiche is glad to heare. And the wyse man saithe: That lyke as the wynde driueth away the raine, euen so doth a sadde and a dysplcasant countenaunce dryue awaye the tonge of the backebitours, and maketh them abassed. Pro.xxv.

They also breake this commandement, which with flatteryng and double tounges, go aboute to please suche as be glad to here complaintes. Juges also, whiche gyue sentence, contrarye to that which they knowe to be true, & they that in iugement do hyde and suppresse the truthe, and they that make false plees, to the delay & hynderaunce of iustice, or any otherwyse do stoppe iustice. And enquestes, whyche vppon lyghte groundes, or vppon groundes not welle exampned or discussed, gyue verdite, be trãsgressours and breakers of this commaundemente. And aboue

other

other, they do transgresse this cõmandement, whiche in preachynge or other wayes, doo teache or mainteyne anye false or errouious doctrine, contrarye to the worde of god, or that doo teache fables, or mens fantasies and imaginations, affirming them to be the word of god. And suche be worse than false witnesses of worldly matters, for they beare false witnes against god and his truthe.

The exposition of the tenthe commandement of god.

Thou shalte not vniustly desyre thy neyghbours house, nor thy neyghbours wyfe, nor his seruaunte, nor his maide, nor his oxe, nor his asse, nor anye thinge that is thy neighbours.

WHERE AS in the other commaundementes before reherſed, be forbydden al wordes & dedes, whyche be agaynste goddes pleasure, & the loue of our neighbours: In this laste precepte is forbidden the inwarde consent of the harte, to all vnlefull motions, desyres, delites, inclinatiõs, and affe-

ctions vnto euyll, whiche thinges be so roted and planted in al vs the childzen of Adam, euen from the fyzste houre of our byzth, that althoughe by the inspiration of the holy goste, and the grace of god gyuen vnto vs, we doo intende neuer so well, and wolde moste gladly eschue all euyll: yet there remaineth in vs a dispolition & redyneste vnto suche thinges, as be contrary to the wyl and commandement of god: Jn soo moche, that if the grace of god did not helpe vs to stay & reliste our naughty thoughtes and delyte vnto synne, the same our concupiscence and noughtines, shulde be so moche, that we shuld runne headlynge into synne and mischiefe, our nature is so corrupte, and we be soo farre frome the perfecte obedience vnto goddis wyll, whiche obedience Adam had in the state of innocencye. And of this corruption of our nature and redynes vnto euyll, complayneth sainte Paule in his epistle vnto the Romains, where he declareth at length, that the nature of man is soo full of concupiscence and euyll affections, that no man dothe or can of hym selfe satisfie or fulfyll the lawe of god: And that the law cõdem-

Rom. vii.

neth all menne as transgressours, and that therfore euery man for his saluation, muste haue refuge vnto the grace and mercy of god, obteyned by our sauiour Jesu Christ.

Furthermore lyke as in the fyfte commandement, vnder the name of father and mother is vnderstande all superiours: And in the. vi. commaundement, vnder the name of kyllyng is vnderstande all wrothe and reuenginge, And in the. vii. commandemente, vnder the name of adultery, is vnderstande all vnchaste lyuynge: And in the eyght commaundemente, vnder the name of theftc is vnderstande all disceytefull dealynge with our neighbours: And in the. ix. cõmandemente, vnder the name of false witnesse, is vnderstand all misreporte, and vntrewe vse of our tonge: So in this laste commaundemente, vnder the name of desyrynge of an other mans wife and goodes, is vnderstande all maner of cuyl and vnlawful desyre of any thinge.

And lyke as in this precepte be forbydden cuyl desyres, euē so in the same be cõmaunded good desyres, good affections

ctions, good inclinations to godlye thinges, and the perfecte obedience of our hartes vnto goddis wyll, whiche althoughe we shall not fully and absolutely atteyne vnto, whiles we be in this lyfe: yet this cõmandement dothe binde vs to enforce and endeuour our selues therevnto, by continual fighting and resistinge agaynst the sayde corruption, concupiscence, and euyl desyres, for as moche as by theym man is continually tempted to euyl dedes and vicious lyuinge, accordynge wherevnto saincte Iames writeth: Lette no man saye, whan he is tempted to euyll, that he is tempted of god. For as god can not be tempted to euyll, so he tempteth no man to euill, but euery man is tempted, drawen, and allured by his owne concupiscence: than cõcupiscence, whã she hathe conceyued, bryngeth furthe synne. Iacob. i.

All they be transgressours of this commaundement, whiche by deliberation and full consente, caste their myndes and lustes, to accomplyshe the concupiscence and desire, which they haue to obteyne and gette vnlawefully an other mannes wyfe, chylde, seruaunt,

house, lande, cattall, or any thynge or goodes that be his.

And they also be transgressours of this commandement, whiche by enuy, be sory of theyr neyghbours wealthe and prosperytie, or be gladde of theyr sorowe hinderance and aduersitie. And also all they whyche doo not set theyr myndes and studies, to preserue, maintcyne, and defende vnto theyr neyghbours (as moche as it is in them) their wyues, chyldren, seruauntes, howses, landes, goodes, and all that is theyrs. For (as before is declared) this commaundement not onely forbyddeth vs to desyre vnlaufully frome our neyghbour any thyng that is his: But by the same we be also commaunded, gladlye to wysshe and wyll vnto hym, that he maye quietly possesse and enioy al that god hath sent him, be it neuer so greate abundance. And this mynd we oughte to beare vnto euerye man by this commandemement, not only yf they be our frendes and louers, but also if they be our ennemies and aduersaries.

THere foloweth the exposition of the prayer of our lord called the Pater noster, deuided in to seuen petitions.

OUr father whyche i
art in heauen: ha=
lowed be thy name
Thy kingdō come ii
Thy wyll be done iii
in earth, as it is in heauen.

Gyue vs this daye our daylye iiii
breade.

And forgyue vs our tresplasses: v
as we forgyue them that tres=
passe against vs.

And let vs not be ledde into tem vi
ptation.

But delyuer vs from euyl. Amē. vii

FOR THE better and more ample declaration of this prayer, ye shall vnderstande, fyrste that our Sauyoure IESV CHRISTE: was the author and maker therof, and that therfore lyke as he is of infinite wysedome, and of infinite loue and charitie towardes vs: euen soo all christen men oughte to thynke and beleue, that this same prayer is the most excellent and most sufficient, and most perfect of all others. For neither there is any thinge in this prayer superfluous, neyther there wanteth any petition, suite, or requeste for suche thynges as be necessary for our iourney and passage in this worlde, or for our furtherance to thatteining of the lyfe and glorye euerlastynge.

Secondly that euery good christen man maye be assured to atteyne the requestes made in this prayer, yf he shall enforce hym selfe, and apply his hole harte and wyl to the wyl and grace of him, vnto whome this prayer is made, and also yf he shall vtter and offer the said petitions inwardly with his hart and

and with ſuche faithe, confidence, and truſte in god, as he requireth. For ſurely no prayer is thankfull vnto god, but that whiche is made with the harte. And therfore the prophet Dauid crieth to our lorde with all his harte. And Moiſes is noted to cry out alowd, whā he ſpake no word with his mouth, but he ſpake aloud with his hart. And our lord by his prophete noteth, that ſome praye with theyr lyppes, and in theyr hartes mynde nothinge leſſe than that which they pray for. And therfore who ſo euer intendeth by ſaienge his Pater noſter, to atteyne his deſyre, he muſte haue with faithe a good and erneſt deuotion, & his harte as nygh as he can, voyde of vayne thoughtes, and applyed to god, ſoo that the entente and deſyre of his harte maye be ioyned alwayes with the prayer of his mouthe. Pſ. cxviii. Exo. xiiii. Eſa. xxix.

And. for this purpoſe it is mete and moche requiſite, that the vnlerned people ſhulde vſe to make their prayers in their mother tongue, whiche they beſt vnderſtande, wherby they maye be the more moued and ſtirred vnto deuotion, and the more erneſtly minde the thinge that they pray for.

Our father which art in heauen, hallowed be thy name.

OF THESE wordes Our father, placed in the begynninge of this petitiō, al tru christen men ought to conceyue a great comfort and ioy, in that they be taught and commaunded in this prayer, to take almightye god for their father, and so to call him, as for example: If our souerayne lord the kinge wolde say to any of vs, take me for your father, & so call me, what ioye in harte, what comforte, what confidence wolde we conceyue of soo fauourable, & gracious wordes? Than moch more incomparably haue we cause to reioyse, that the kynge and prince of al princes shewith vnto vs this grace and goodnes, to make vs his chyldren. And surely as the naturall sonne may assuredly truste, that his father wyll doo for hym, all thynges that maye be for his settinge forthe and aduancement: euen soo we maye vndoubtedly assure our selues, that hauinge almighty god to our father, vsynge our selfe as obedient children, we shall lacke nothinge

whiche

whyche may be profytable for vs, towarde the euerlastyng inheritance prepared for vs.

And here is to be noted a lesson, that as this worde Father, declarethe the greate beneuolence, mercy and loue of god towardes vs, as well in the creation, as also in the redemption of man: so it admonisheth vs agayn of our duetie towardes hym, & howe we be bounde to shew again vnto hym our hole hart, loue, and our obedience and redynes to fulfyll all his preceptes and commandementes, with all gladnes and humilitie. And therfore who so euer presumeth to come to god with this prayer, and to calle hym father, and yet hath not full intent and purpose to vse hym selfe in all thynges lyke a kynd and an obedient soune, he commeth to hym, as Judas came to Christ with a kysse, pretending to be his frend and his seruãt, Luc. xxii. in callyng him maister, and yet he was in dede a traytour to hym, and a deadly ennemy. And for this consideration, euery chrysten man that intendeth to make this prayer, ought inwardly and throughly to inserche and examyn him selfe, and if he fynde in hym selfe any

notable crime, for the whiche he ought to be ashamed to calle god his father: Let hym accuse hym selfe therof to god & recognise his vnworthynes, sayinge as the prodigall sonne sayde: Father, Luc.xv. I haue offended the, I am not worthy to be called thy sonne. And with due repentãce and firme pourpose and intente to amende his naughtye lyfe, let him lyfte vp his hart to god, and callyng for his grace of reconciliation humblye saye: Our father.&c.

Moreouer by these wordes, Our father, is signified that we ought to beleue, that almyghty god is the cõmon father of all true christen people, and fatherly regardeth all, through and by the meane of our sauiour Iesu Christe, vnto whom all faithfull and obedient christen men be brethrene by grace and adoption, and called to inheryte with hym the kyngedome of heauen. And they be also brethern eche one to other, hauinge all one father, whiche is god almyghty. And therfore we ought not onely to be of one spirite towardes our said father, and to imploy and endeuor our selues to the vttermoste, to please hym, and to kepe his lawes and com-

mandementes, but we ought also eche to consent with other, in perfitte loue and charitie, and eche to helpe and further other, towardes the sayd inherytance of heauen. And fynally in all our praiers to god, eche to cõprise other, & to pray for other, lyke as in this prayer we be taught to saye Our father, gyue vs our breade: forgyue vs our synnes: suffer vs not to fall into temptation: & delyuer vs from euyll.

By these wordes, whiche arte in heauen, we be taughte, that we oughte to haue an inwarde desyre, and a greatte care & study, to come to the place where our heauenly father is, and moche coueite his syghte and presence. For lyke as a louynge chyld is euer desyrous to be where his father is: euen so oughte we euer desyre to be with our heauenly father, and to endeuour our selues that our conuersation be al withdrawen frõ the worlde, the flesche, and the deuyll, and be set in heauen and heauenly thinges, as saynte Paule teacheth, and we shulde contynually wayle and lament, bycause we be not with oure heauenlye father, sayenge with the prophete: Wofulle am I, that my dwellynge vppon the Phili. iii. Ps. cxix.

the earthe is so moche prolonged.

In these wordis Halowed be thy name it is to be noted, that by the name of god, is vnderstande god hym selfe, the power of god, the myght, the maiestie, the glory, the wysedom, the prouidēce, the mercy and goodnes of god, and all suche other good thynges, as in scripture be attributed vnto god. And this name is halowed, whan it is praysed, glorified, sette forthe, honoured & maguified of vs both in worde and deede.

And where in this petition we pray, that his name myght be halowed, it is not to be taken or thoughte, that this name of god, whyche in it selfe is euermore most holy, moste glorious, moste meruailous and full of maiesty, can be eyther aduanced or dimynysshed by vs, or any thing that we can do, but we desyre here, that this mooste holye name may (accordyng as it is in it selfe most holy) be so taken, vsed, honoured, and halowed of vs and of all others, as well heathen as christened, lyke as on the contrary part, this name is sayd to be polluted and defyled, whan we doo eyther in word or dede, contumeliously

and

and contemptuously, or otherwyse dyshonour the same.

We desire therfore in this petition, that all false faith, by the whyche men eyther mystruste god, or put theyr confidence in any other thynge more than in hym, may be destroyed. And that all witchecraftes and false charmes and coniurations, by the whyche Sathan and other creatures be inchanted, may ceasse and gyue place to goddis holye name, and soo lykewise, that all heresies and false doctrines may vanische away, so that goddis holy worde maye be truely interpreted, & purely taughte and set forthe vnto all the worlde, and that all infidels may receiue the same, and be conuerted to the right catholike faithe, wherby all disceyte, hypocrisy, and counterfaitynge of truthe, of righteousnes, or of holynes myght clerely be extincte.

Furthermore we beseche and pray god here, that his name may be halowed, so that noo man shulde sweare in vain by it, or otherwise abuse the same, to lye or to disceiue his neighbour. And generally, that none shoulde fall into

pride

pryde or ambition, into desyre of worldly glorye and fame, into enuy, malice, couetousnesse, adulterye, gluttonye, slouth, backbytyng, sclandering of his neyghbours, ne into any other euylle or wycked thoughtes and dedes, wher by the name of god may be dishonored and blasphemed.

In this prayer also we requyre god to graunt vs, that in all perylles and daungers we runne vnto hym, as vnto our onely refuge, and call vpon his holy name, and that in our good wordes and workes, we may please and magnifye hym, & be by him preserued from the moste damnable synne of vnkyndenes towardes hym. And also that we which do alredy professe the right faith, may styll continue therin, and may do and expresse the same as welle in our outwarde conuersation, as in confessyng it with our mouth, so that by our good lyfe, and our good workes, all other may be moued to good, and that by our euyll workes and sinnes, no mā may take occasion to sclāder the name, or dymynysshe the laude and prayse of god, but that all our workes and doynges myghte retourne to the honour and

and prayse of goddis name.

The seconde petition.

Thy kyngdome come.

THIS seconde petition is very necessary, for no doubt our auncient ennemye the deuyll gothe aboute continually by al crafty meanes, to deceyue vs, and bryng vs vnder his power and dominion. And surely so longe as pryde and disobedience reygneth in vs, so longe as yre, enuye, wrothe, or couetousnesse raygneth in vs, so longe as gluttony, lechery, or any kynde of synne reygneth in vs, so long we be vnder the dominion and kyngdom of the deuyll. For the deuyll vndoubtedly, is kyng ouer al the childzen of pride, that is to say, ouer al them that be synners, rebelles, and disobedient vnto god.

And for as moche as it is not in our power to delyuer our selues frome vnder this tyraunye of the deuyl, but only by goddis helpe (for our pardition and vndoynge is of our selues, but our helpe and saluation is of god, as saith the prophete Osee) therefore it is verye necessarye for all trewe chrysten people, to make Osee. xiii.

this

this petition incessantely vnto our heauenly father, and to beseche hym accordyng to this doctrine of Christ, that by his grace and helpe, we may escape the dominion and power of the deuyl, and that we may be made subiect vnto his heauenly kyngedome, therfore in this petition we desire god to gyue vs afore all thinges, true and constant fayth in hym, and in his sonne Jesu Christ, and in the holy goste, with pure loue and charitie towardes hym and all men, to kepe vs also from infidelitie, desperation, and malice, whiche myght be the cause of our destruction, to delyuer vs from dissentions, couetousnes, lechery and euyll desires and lustes of synne, and so the vertue of his kyngdome to come, and to reigne within vs, that all our hart, mynde, and wyttes, with all our strength inwarde and outewarde, maye be ordered and directed to serue god, to obserue his commandementes and his wyll, and not to serue our self, the flesche, the worlde, or the deuyll.

We desire also, that this kyngdom ones in vs begunne, may be dayly increased and go forwarde more & more, so that all subtylle and secrete hate, or slouth,

slouthe, whiche we haue to goodnesse, be not suffered to rule so in vs, that it shall cause vs to loke backe agayn, and to fall into syn, but that we may haue a stable purpose and strengthe, not only to begynne the lyfe of innocency, but also to procede earnestly further in it, and to perfourme it, accordynge to the sayinge of saynt Paule, where he praieth, that we may walke worthily, pleasynge god in all thynges, beyng fruitfull in all good workes, and growinge and increasynge in the knoweledge of god. Also in an other place he sayethe: Coll.i.

worke and doo the truthe in charitie, and encrease and go forwarde in Christe. Ephe.iiii.

Therfore in this prayer, desyrynge the kyngdome of god to come, we require also, that we being alredy receyued and entred into the kyngedome of grace and mercy of god, may so continue & persuere therin, that after this lyfe, we may come to the kyngdome of glory, whiche endureth for euer. And this is that greate and feruent desyre, wherewith good men, beinge mortified from worldly affections, haue ben and be always kyndled and enflamed, as appereth by saint Paul whan he sayd:

Phil.i. I wold be loſed from this body, and be with
Rom.viii. Chriſt. And in an other place he ſaith: we
that haue receyued the firſt frutes of the ſpy-
rite, waike & mourne in our ſelues, wiſhing and
lokynge to be delyuered from the mortalitye
and myſeries of this body, into the glorye of
the children of god.

The thirde petition.

Thy wyll be done in earth, as it is in heauen.

FOR THE better vnderſtanding of this third petition, we muſt know, that by diſobedience and ſynne of our fyrſte father Adam, we be as of our nature onely without the grace of god, vnable to fulfill the wyl and preceptes of god, and ſo enclined to loue our ſelues, and our owne wylles, that we can not hartily loue neyther god nor man, as we ought to do. And therfore we being ones chriſten men, it is requiſite for vs to pray, that like as the holy angels & ſaintes in heauen (in whom god reigneth perfectly and holy) do neuer ceſſe ne ſhall ceaſſe, to glorify hym, to praiſe hym, & to fulfyl his wyl and pleſure in all thinges, and that moſt readyly and glad-

gladdely without any maner of grud-
ging or resisting therunto, knowing cer-
taynly and clerely, that his wyll is al-
way the best: euen so that we the chyl-
dren of god in earthe, maye dayly and
contynually prayse god, and by our ho-
ly conuersation in good workes, and
good lyfe, honour & glorifie hym. And
that we may from tyme to tyme so mor-
tifie our owne naturall corrupt and sin-
full appetite and wyll, that we may be
euer redye, lyke louyng children, hum-
bly, lowly, and obediently, to approue
allowe and accomplishe the wil of god
our father in all thynges, and to sub-
mytte our selues with all our hart vn-
to the same, & to aknowlege, that what
so euer is the wylle of god, the same is
moste perfite, most iust, most holy, and
most expedient for the welth and helth
of our soules.

Wherfore in this petition also, we
desyre of god true and stable pacience,
whan our wyll is letted or broken, And
that whan any man speaketh or dothe
contrary to our wyll: yet therefore we
be not out of pacience, neyther curse or
murmure, or seke vengeãce against our
aduersaries, or theym whiche lette our

wyl, but that we may say wel of them, and do wel to them. We pray also, that by goddis grace we may gladly suffer all diseases, pouertie, dispilynges, persecutions, and aduersities, knowynge that it is the wyl of god, that we shuld crucifie and mortifie our wylles. And whan any suche aduersitie chaunceth vnto vs, attribute all vnto the wyll or suffrance of god, and giue him thankes therfore, who dothe ordre al such thinges for our weale and benefitte, eyther for the exercise and the tryalle of the good, to make theym stronger in goodnes and vertue: or els for the chastisement & amendment of the euyll, to suppresse their euyll motions and desires.

And also we pray, that whan so euer it shall please god to call vs out of this transitory lyfe, we may be wyllinge to dye, and that conformynge our wyll to the wyll of god, we may take our deth gladly: so that by feare or infirmitie, we be not made disobedient vnto hym.

We desire furthermore, that al our membres, eies, tonge, hart, handes, and feete be not suffered to folowe the desires of the flesshe, but that all maye be

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vled to the wylle and pleasure of god: and that maliciously we reioyse not in their troubles, which haue resisted our wyll, or haue hurte vs, nor that we be enuyously sory, whan that they prosper and haue welfare, but that we may be contented and pleased with al thing that is goddis wyll.

The fourthe petition.

¶ Gyue vs this day our dayly breade.

FOR THE better declaration of this fourth petition, ye shal vnderstande fyrst, that our lord teacheth vs not in this petition, to aske any superfluous thyng of pleasure or delyte, but onely thynges necessary and sufficient, and therfore he byddeth vs only aske bread: wherin is not ment superfluous riches, or great substance, or abundance of thynges aboue our estate or condition, but suche thinges only as be necessary and sufficiēt for euery man in his degree, and according therunto, saint Paul saith: we haue brought nothing into this worlde, ne shall take any thing with vs, whan we depart hens. And therfore if i. Tim. vi.

we christen men haue meat and drink & cloth, that is to say, thinges sufficient, let vs holde our selues content, for they that set their mindes on riches, & wyll haue superfluities more thā nedeth, or is expediēt to their vocation, they fal in to dangerous temptations, & into snares of the deuyl, and into many vnprofytable and noysome desires, whiche drown men into parditiō & euerlasting damnation: for the springe and rote of all euyls, is suche superfluous desyre. The wise man also makinge his petition to our lorde, sayth: Gyue me neyther
Pro. xxx. pouertie nor excesse, but only thinges sufficient for my lyuyng, lest that hauyng to moche I be prouoked to denye god, and to forget who is the lorde, and on the other side, lest that by pouertie constrayned, I fall into theft, and forswear the name of my god. These two wise men, the one of the old, and the other of the newe testament, agree with the lesson of our sauior, for both declare that they desire onely thinges necessary, signified here by breade, and bothe refuse & renounce superfluities vnprofitable, dangerous, and noysome.

Secondly in these wordes of oure sauior Jesu Christ, be reproued al those persones

persones, whiche eate not their owne bread, and deuoure other mens bread, of which sort be al those which lyue of rauen and spoyles, of theste, of extortion, of crafte, and deceyte, and they also whiche neither labour with their handes, nor otherwise apply their study, industrye, and diligence to some thynge, whiche is good & beneficial to the common wele, and to the honor of god, but lyue in ease, reste, idelnes, and wanton plesure, without doing or caring for any such thing. And all they likewise be reproued, whyche beinge called in this world vnto any rome, office, or authoritie, do abuse the same, & do not emplye them selfe, according to their vocation.

Thirdly as the husbandeman tylleth and soweth his grounde, weedeth it, and kepeth it from distroyeng, praieng therwith to god for the increse, and putteth all his trust in him, to send him more or lesse at his pleasure, euen so besides our own diligence, policy, labour and trauayle, we must also pray dayly to god, to sende vs sufficiente, and we muste take thankefully at his handes, all that is sent, and be no further carefull than needeth, but puttynge to our

endeuour, set our hole confydence and truste in hym: for our sauiour Christe sayth in the gospel, I say to you, be not carefull for your lyuing, what ye shall eate, ne what clothes ye shal weare: Is not life better than your meate, & your body better than your clothinge? Loke vpon the birdes of the ayre, they sowe not, they reape not, they bring nothinge into the barne. & yet your heuēly father fedeth theym. be not you of more price than they? Loke vpon the lylies of the fielde, they labour not, they spyn not, & yet I tell you, Salomon in all his precious and rotal apparel, was not so clothed as one of them. therfore care you not for these thinges: Leue this care to them that know not god, your heuenly father knoweth, that you haue nede of all these thinges, but seke you fyrst the kyngdome of god, & his rightuousnes, and the ways iustly and truly to liue, & than god shal cast al these thingis vnto you. These be the wordes of Christ, ful of good & comfortable lessons, that we shuld not care ne set our hartis to moch vpon these worldly thinges, ne care so moche for to morow, that we shal seme to mystruste our lorde. And here is a

Mat. vi.

thyng

thinge greatly to be noted in comforte of the true laboryng man. for surely be he craftes mā, or be he labourer, doing truly his office, wherunto he is called, he maye in that state and kynde of lyfe please god, and atteyne saluation, as surely as in any other state or kinde of lyuinge. And although our lorde hath so prouided for some, that they haue alredy sufficient & plenty for many daies and yeres, yet that nowithstandynge they ought to make this petitiō to god and say: Giue vs this day our dayly bread, for as moch as their substance (though it be neuer so great) like as it could not haue ben gottē, without god had sente it, soo it can not prospre and continue, except god preserue it. For howe many great riche menne haue we knowen sodainly made poore, some by fier, some by water, some by theft, & many other wayes? Was not Job the one day the richest mā that was in al the este land, and the morowe after had vtterly nothing? It is therfor as nedeful to pray our lord, to preserue that he hath giuen vs, as to pray him to giue it: for if he giue, and do not preserue it, we shall haue no vse of it.

Fourthly by this bread, which we be taught to aske in this petition, may be vnderstande the holy sacramente of the aultare, the very flesshe and bloude of our sauior Jesu Christ, as it is writ-
ten in the. vi. chapiter of saynte John:
Ioan. vi. I am the breade of lyfe, whiche came downe from heauen. And the breade whiche I wyll gyue, is my flesshe, which I wyl gyue for the lyfe of the worlde. And in this prayer, we desyre, that the same maye be purely ministred and distributed, to the comfort and benefite of al vs, the true children of god. And that we also maye receiue the same with a right faithe, and perfite charitie, at all tymes, whan we shal and oughte to receyue the same, so that we maye be spiritually fed therwith to our saluation, and therby enioy the lyfe euerlastinge.

FYNALLY by the bread, which our sauiour teacheth vs to aske in this petition, is ment also the true doctrine of the worde of god. which is the spiritual bread that fedeth the soule. For as the body is nourished and brought vp, groweth and fedeth with breade & meate, so nedeth the soule euen frō our youth, to be nourished and broughte vp with

the

the word of god, and to be fed with it. And like as the body wol faint and decay, if it be not fromc tyme to tyme relcued and refreshed with bodily sustenance: euen so the soule wareth feble & weake towardes god, onlesse the same be cherished & kept vp with the word of god, according to the saieng of Christe: A man lyueth not with meate onely, but with euery word that procedeth from the mouth of god. And surely the word of god is the very comfort, remedy, and helth of the soule. For if we haue aduersitie in this world, as pouertie, sickenes, imprisonment, and suche other miseries, where shuld we seke for comforte but at goddis word? If we thinke our selfe so holy that we be without syn, where shuld we finde a glasse to se our sinnes in, but in the word of god? If we be so full of synnes, that we be lyke to fall into desperatiō, where can we haue comfort, & learne to know the mercy of god, but onely in goddis word? Where shal we haue armure to fighte against our thre great ennemies, the world, the flesche, & the deuil? Where shal we haue strength and power to withstande them, but as Christe dyd, in and by the word of god? Math. liii.

And

And finally, if we haue any maner of ſyckenes or diſeaſe in our ſoules, what medicine or remedy can we haue, but that is declared in goddis word? So that the word of god is the very bread of the ſoule, and therfore as well for this bread of the ſoule, as for the bleſſed ſacrament of the aultare, alſo for the breade and daylye ſuſtenaunce of the bodye, our ſauiour Chriſt teacheth vs to pray in this fourthe petition.

The fyfte petition.

And forgyue vs our treſpaſſes, as we forgyue them that treſpaſſe againſte vs.

IN THIS petitiō we be taught a fruitefull aduertiſemente of mans eſtate in this preſent lyfe, which conſidered, no man ought to glory in him ſelf, as though he were innocent, and without ſyn, but rather that euery good chriſtē man without exception, oughte to knowledge him ſelfe to be a ſynner, & that he hath nede to aſke forgyuenes of god for his ſynnes, and to require him of his mercy: for doubtles we dayly commyt ſynne, whiche be com-

commaunded dayly to aske remission for our synnes. And sayut John sayth in his epistle: If we say that we be without synne, we deceyue our selues, and truthe is not in vs. i.Ioan.i.

Moreouer it is to be noted, that we be taught to desyre god to forgyue vs our synnes, like as we forgiue them that trespas againste vs, so that if we forgyue in harte, god wyl forgyue, and not otherwyse, as by many places of scripture maye appere, fyrst by expresse wordes, Christe saithe: If you forgyue men their offences done against you, your heuenly father wyll forgyue you your offences, and yf you wyl not forgiue them that offende you, be you assured, your father wyll not forgyue you your offences. Mat.vi.

And in an other place, whan Peter came to our lorde, & demanded of hym, howe ofte he shulde forgiue his brother, whiche had offended him, and whether it was not sufficient to forgyue him seuen tymes: Our lorde answered him and sayde, I telle the Peter, that thou oughtest to forgyue him not only seuen times, but seuenty tymes seuen tymes, meaninge therby, that frō tyme to tyme we muste continually forgyue our brother or neighbour, although he tres- Mat.xviii.

treſpaſſeth againſte vs neuer ſo often.

Mat.xviii. And Chriſte alſo declareth the ſame by a parable. There was (ſaith Chriſt) a kinge, whiche calling his ſeruauntes vnto a compte, and fyndynge, that one of them ſhulde owe vnto him the ſume of tenne thouſande talentes, bycauſe he had it not to paye, commanded that the ſayde debtour, his wyfe, and his children, and all that he had, ſhulde be ſolde: but whan the debtour came vnto the kyng, and prayed him on his knees to haue pacience with him, promiſinge him to pay al, the king had pity of him and forgaue him the hole debte: it fortuned afterward, that this man being thus acquited, mette with an other of his felowes, that oughte hym but one hundreth pence, & with violence almoſt ſtrangled him, and ſaid vnto him: Pay that thou oweſt. And the ſaide ſeruant his felow fell vpon his knees, & praied hym to haue pacience, promyſynge to pay all. which wolde not, but caſt him into priſon, vntyl all was payde. And whan the reſt of his felowes ſeing this cruelty, hadde tolde the kynge therof, the king forthwith ſente for this cruel felowe, and ſayde to hym: O wycked man,

mā, I forgaue the thy hole debt at thy sute & requeſt, it ſhuld therfore haue be semed the to haue ſhewed like compas-ſiō vnto thy felow, as I ſhewed to the. And the king sore displeased with this cruelty, cōmitted him to tormentours: that ſhuld roughly & streitly hādle him in prison, tyl he had payd the hole det.

Upon this parable Chriſt inferreth and ſaithe, Euen ſo ſhall your heuenly fa-ther do with you, yf you wil not forgine euery one of you his brother euen frome the harte. Thus it appereth playnly, that yf we wyl be forgiuen, yf we will ſcape euer-laſting damnation, we muſt put out of our harte all rancour, malice, & wyl to reuenge, and to ſatisfye our owne car-nall affections, referringe the puniſhe-ment of the offendours. which in theyr offences haue trāſgreſſed the lawes of god, or of the prince, to the order of iu-ſtice, wherof vnder god, the princis and rulers be miniſters in earth, In which doinge we pleaſe god, ſo that we vtter-ly forgyue our owne priuate grudge and diſpleaſure.

And yf any peraduēture wil thinke it to be an harde thinge, to ſuffer & for-gyue

giue his enneiny, whiche in worde and dede hath done him many displesures, lette him consider againe, howe many harde stormes our sauiour Christ suffered and abode for vs: what were we, whan he gaue his moste precious lyfe for vs, but horrible sinners and his enemies? howe meekely toke he for our sake all rebukes, mockes, byndynge, beatinge, crowninge with thorne, and the moste opprobrious death? It is vndoubtedly aboue our frayle & corrupte nature to loue our ennemies that doo hate vs, and to forgyue theym that do hurt and offende vs, and it is a dede of greatter perfection than man hathe of hym selfe, but god, that requireth it, wyl gyue grace, that we maye do it, yf we aske and seke for it. And therfore in this petition our sauiour Christe teacheth vs, to aske this grace of our heauenly father, that we may forgiue our ennemies, and that he wyll forgyue vs our trespasses, euen soo as we forgyue them that trespas against vs.

It is farther to be noted, that to forgyue our brother his defaute, is also to praye to god, that he wyl forgiue him, and wil not imputc his offence to him,

and

and to wysshe to him the same grace & glorye, that we desire vnto our selues, and also our selfe, whan occasion shall come, to helpe him as we be bounde to helpe our christen brother.

And finally for as moche as in the expounding & declaration of scripture, it is conuenience, and requisite to obserue and folowe this rule, that whan soeuer scripture speaketh of any duetie to be done of one christen man to an other, that than the same duetie be soo plainly and fully opened and set forth that eche man may heare his own duetie touched: so that both parties (that is to say) as well he that is bounde to forgyue, as he whyche receyueth forgyuenes, may indifferently know their duetie and behauiour, and accordynge therevnto, endeuour theym selfe to do the same. For these causes it is expedient, that lyke as in the former parte of this petition, we haue declared the part and duetie of him, whiche shulde for charities sake forgiue, so to declare the part and duetie of them, to whome forgyuenes shulde be made, leste euyll doers and naughty mynded people, myght by the former declaration, take

occasion stylle to perseuere in theyr naughtye myndes and doynges, & yet clayme forgiuenes of their neighbour.

Wherfore ye shal vnderstande, that forgyuenes afore spoken of, is not soo ment in scripture, that by it iustice or lawes of princis shulde be broken, contemned, or not executed. For although our sauiour Christ in this petitiō doth teache vs to remitte and forgyue al iniuries and trespasses done against vs, yet he whiche hath done the iniurye or trespas, is neuertheleſſe bounde to aknoweledge his faute, and to aske forgyuenes therfore, not only of god, but of him also whome he hathe offended, and to intende to doo no more so. And furthermore to recompence and make amendes vnto the parties, agaynſte whome he hathe trespassed, accordinge to his abilitie and power, and as the greuousenesse and greatnes of the offence requireth. And in case he whiche hath cōmitted the offence or trespasse, be obstinate, and wil not do theſe thinges before rehersed, which he is bound to doo by the lawe of god, than maye the partie, whiche fyndeth hym selfe greued, not withstandynge any thinge

that

that is sayde before in this petition, lawfully and without offence of goddis commaundementes aske and seeke recompence of such iniuries, as be done to him, accordynge vnto the order and prouisyon of the lawes of the realme, made in that behalfe, so that he alway haue an eye and respecte vnto charitie, and doo nothynge for rancour or malyce, or for sinister affection, neyther beare any hatrede in his harte towardes hym, whome he sueth, but onelye vppon a zeale and loue of the mayntenance of iustice, correction of vice, and reformation of the partie that hath offended, remembringe alwayes that he excede not, nor go beyonde the limites & boundes of this general rule, taughte by our sauiour Christe in his gospell: As ye wold that other men shuld do vnto you, euen so do you vnto them. For this is the law and the prophetes. Mat. vii. And thus we christen folke, wayinge forgyuenes on the one party, and the duty of hym that is forgyuen on the other partie (as here now we be taughte) shall the better knowe how to endeuour our selues to obserue bothe wayes. And by these meanes se and vnderstande more perfectlye, the

agreement & intent of scriptures, whi-
che we be bounde to obserue & folowe.

The syxte petition.

¶ And lette vs not be ledde in-to temptation.

IT IS to be noted first that there be two maner of temptations, whereof one commeth & is sent to vs by god, who suffereth those that be his, to be tempted by one meanes or other, for their probation or trial, al be it he so assisteth and aydeth them, in al suche temptations, that he tourneth al at the ende vnto their profyt and bene-
Ec.xxviii. fite. For as the wyse man saithe: Lyke as the ouen trieth the potters vessell, so dothe temptation of trouble trie the righteous man. And with this maner of temptatiō god tempted sundry wyse our holye father Abraham, he tempted also Job with extreme pouertie, horrible sickenes, and sodayne deathe of his chyldren: and dayly he tempteth and proueth al such as he loueth.

¶ The other maner of temptation cō-meth chiefly of the deuyl, which like a fa-

furiouse and a woode lion, ragith and runneth about perpetually seking how he may deuoure vs. And commeth also of our owne concupiscence, which continually inclineth & stireth vs to euyll, as sainte James saithe: Euerye man is tempted drawen and entised by his owne concupiscence. This concupiscence is an inclination and prouitie of our inordinat nature to synne, whiche imperfection man hathe by the fall of Adam, so that although originall syn is taken away by baptisme, and the displeasure appeased betwirte God and man, yet remaineth the disorder & debate betwene the soule and the flesche, which shal not be extincte but onely by bodily deathe. For there is no man so mortified, so sequestred frome the worlde, and soo rauished in spirite, in deuotion, or in contemplatiō, but that some concupiscence is in hym, howe be it by goddis grace and mercy it raigneth not, nor is of god accompted for sinne, nor is hurtful but only to them, that by consent yeld vnto it. It wyll neuer cesse, but one waye or an other it wyll euer assault vs, and yf we doo not fyght with it, and resiste it continually, it wyll ouercome vs, and Iacob i.

and bryng vs into bondage, so that the deuyll by this our concupiscence and our consente, all vice and synnes be ingendred, like as betwene man and woman chyldren be ingendred, accordyng to the sayinge of saincte Iames, where

Iacob i. he saythe: Concupiscence whan she dothe conceyue, she bringeth forthe synne, and that of all sortes, that is to saye, fyrste actes and deedes, contrarye to the lawes of god, and after that, vse and custome of the same dedes,

Pro. xviii. and at lenght blyndenes and contempt. For so the wise man saith: The wycked man whan he commeth to the bottome of synne, setteth nought therby, but blynded with euyll custome, eyther thynketh the syn that he vseth to be no synne. orels yf he take it for synne, yet he carith not for it but either vpon vaine trust, of the mercy of god (whiche is in deede no righte truste, but a very presumption) he wyll continue styl in purpose to synne, orels vppon vayne hope of longe lyfe, he wil prolonge, differre, and delay to doo penance for the same, vntyll the last ende of his lyfe. And soo ofte tymes preuented with sodaine death, dieth, without repentaunce. Wherfore consyderynge how dangerous it is to fall into sinne,

and

and howe harde it is to aryse: the chiefe and the best way is, to resist with goddis helpe the fyrst suggestion vnto syn, and not to suffre it to preuaile with vs, but as soone as may be, to put it out of our myndes. For yf we suffer it to tary any while in our hartes, it is great peryll, leste that consent and deede wyll folowe shortly after.

Secondly that our sauiour Jesus Christ teacheth not vs in this syrt petition, to pray vnto god our father, that we shuld be clerely without al temptation: but that he wol not suffer vs to be led into temptation, that is to say, that whan we be tempted, he woll gyue vs grace to withstand it, & not to suffer vs to be ouercome therwith, accordynge wher vnto saint Paul saith: God is true & faithful, and wil not suffer vs to be tempted above that we may beare, but he wil so moderate the temptation, that we may susteine and ouercome it. And saynte James saithe: Thinke that you haue a greate cause to ioye, whā you be troubled with diuerse temptatiōs. For the trieng of your faith bringeth pacience, & pacience maketh perfect workes, so that you may be perfect and sound, lacking in nothing. And almyghtye god also exhorteth vs,

i. Cor. x.

Iacob. i.

and calleth vppon vs to fighte agaīst temptations, sayinge: He that getteth the victory againste theym, I shall gyue hym to eate of the tree of lyfe. And agayne he sayth: He that ouercometh theym shall not be hurte with the seconde deathe. And saint Paule saithe: No man shall be crowned, excepte he fyght laufully, that is to saye, excepte he defende him selfe, and resist his ennemies at all pointes to his power. And our sauiour giueth vs a good courage to fight in this bataile, where he saithe: Be of good comforte, for I haue ouercome the worlde, that is to saye, I haue had the victory of all synnes and temptations, and so shall you haue, yf the faute be not in your selues. For ye fyghte with an aduersarye, whiche is already vanquished and ouercome.

Apo. ii.

ii. Tim. ii.

Ioan. xvi.

The seuenth petition.

But delyuer vs from euyll.

IT IS first to be noted, that like as in the syxte petition Christe taught vs to desyre of our heauenly father, that we shuld not be ouercome with temptation, ne brought into syn,

syn, so nowe in this seuenth & last petition, he teacheth vs to pray him, that if by frailenes we fal into the captiuitie of the deuyl by syn, he wil sone delyuer vs frō it, not to let vs continue in it, not to let it take roote in vs, not to suffer synne to raigne vpon vs, but to delyuer vs, and make vs free from it.

Synne is the excedyng euyll, from the which in this petition we desyre to be delyuered: And though in this petition be also comprehended all euylles in the worlde, as syckenesse, pouertie, dearthe, with other lyke aduersities, yet chiefely it is to be vnderstande of synne, whyche onely of it selfe is euyl, and ought euer withoute condition to be eschued.

And as for other aduersities, neyther we can ne oughte to refuse, whan god shall send them, neyther we ought to pray for the eschuyng of them, other wyse than with this condition, yf goddis pleasure so be. Many thynges we suffre in this worlde, and take theym for euyll, but they be not euyll of them selfe. All affections, dyseases, punyshementes and tormentes of the body, all

the troubles of this worlde, and all aduersities, be good and necessary instrumẽts of god for our saluation. For god hym selfe (who can not say other than truthe) sayth: Those that I loue, I chastyse. And agayne the apostle saith: He receiueth none, but whom he scourgeth. This is tyme of scourgyng, and the tyme to come, is the tyme of reste, ease, & blysse. And surely it is a great token, that we be in the fauour of god, whan he doth scourge vs, and tryeth and fyneth vs lyke golde in the fyre, whyles we be in this worlde. As contrary, it is a great token of his indignation towardes vs, to suffer vs lyuyng euyll, to continue in prosperitie, and to haue all thinges after our wyll and pleasure, and neuer to trouble vs or punyshe vs with aduersitie. Therfore our sauiour Christ Iesus (who knoweth what is best for vs) teacheth vs to pray and desyre to be delyuered, not chiefly from worldly afflictions, trouble, and aduersitie, whiche god sendeth abundantly, euen to them whom he best loueth, and with whom he is best pleased: But the euyll, whiche we moste chiefely shulde pray to be delyuered from is Synne, whiche of it selfe

Apo. ii.
Heb. xii.

selfe is so euyl, that in no wyse god can be pleased therwith.

And bycause our auncient enmy the dyuell, who is the well and springe of iniquitie, and is not onely hym selfe an homicide, a lyer, and an hater of the truthe from the beginning: but also is the very rote and occasion of all synne, and the common prouoker and styrrer of man to the same, and the letter and hinderer of all vertue and goodnes, bicause this ennemye neuer ceasseth, but continually sercheth by all craftes and wyles to enduce vs to synne, and so to deuoure vs, and to bryng vs therby to euerlastyng damnation: Therfore like as we desyre here to be delyuered from synne, so also we desyre, that our heauenly father wyll saue vs, and defende vs from this euyll, the causer of synne, that is to say the deuyll, and from his power and tyranny, so that he shoulde not by his malice and gyles intyce vs and drawe vs into synne, whereby we myght fynally be brought vnto euerlastynge damnation. From the whyche also we pray here to be delyuered.

The

¶ The Salutation of the Aungell to the blessed vyrgine Mary.

Hayle Mary ful of grace, the lorde is with the, blessed art thou emonge women, And blessed is the fruite of thy wombe.



FOR THE better vnderstandyng of this salutation of the aungel, made to the blessed virgin Mary, ye shall fyrste consyder, how it was decreed of the hole trinitie, That after the fall of our firste father Adam (by whyche mankynde was so long in the great indignation of god, and exiled out of heuen) the seconde person, the euerlasting sonne of the father euerlastyng, shulde take vpon him the nature of man, and so as he was perfect god, shuld be perfect man, to redeme mankynd from the power of the deuyl, and to reconcile the same agayne to his lorde god. And for
Luc.i. this purpose (as saint Luce in his gospell

pell declareth) in the. vi. moneth after
saincte Elizabeth was conceyued with
saint Johñ the Baptist, the angel Ga-
briell was sent from god into a citie of
Galilee, named Nazareth, to a virgin,
whyche was despoused or ensured to a
man, whose name was Joseph, of the
house of Dauid, and the virgins name
was Mary. And whan this angel cam
vnto this said virgin, he said these wor
des: Hayle full of grace, the lorde is with
the, blessed arte thou emonge women. And
whan the vyrgine, hearynge these wor-
des, was troubled with them, and mu-
sed with her selfe, what maner of salu-
tation it shuld be, The angell sayde to
her: Feare not Mary, be not abashed,
for thou hast found fauour in the sight
of god. Lo thou shalte conceyue in thy
wombe, and shalte brynge furthe a
sonne, and thou shalte calle his name
IESVS, he shall be greate, and shall
be called the sonne of the hyghest. And
the lorde god shall gyue vnto hym the
seate of Dauid his father, And he shal
reygne ouer the howse of Jacob for
euer, And his kyngdome shall haue no
ende, Than sayde Mary to the angell: Osee. xiii.
Howe can this be doone? for I haue
not

not knowledge of man. And the aungell answerynge, sayde vnto her: The holy goste shall come from aboue into the, and the power of the hyghest shall ouershadowe the. And therefore that holy one, that shalbe borne of the, shall be called the sonne of god: And lo thy cousyne Elyzabeth hathe also conceyued a sonne in her olde age, and this is the syxte moneth sythe she conceyued, whiche was called the barein woman: for there is nothyng vnpossible to god. To this Mary answered: Lo I am the handmayde of our lorde, be it done vnto me as thou hast spoken. And than furthwith vpō the departure of the angel, Mary being newly conceiued with the most blessed chylde IESVS, went vp into the mountaynes with spede into a citie of Juda, and camme to the house of Zachary, and saluted Elysabeth. And as soone as Elyzabeth herd the Salutation of Mary, the chylde sprange in her wombe, and furthwith Elyzabeth was replenysshed with the holye gooste, and cryed with a greatte voyce, and sayd: Blessed arte thou emong women, and blessed is the fruit of thy wombe And whereof commeth this, that the

mother of my lorde commeth to me? For lo, as soone as the voyce of thy salutation was in my eares, the chylde in my wombe lepte for ioye. And blessed arte thou that dyddest beleeue, for all thinges that haue ben spoken to the from our lorde, shall be perfourmed.

Secondly it is to be noted, that the aungell Gabriell, whiche spake to the virgin, was an high angel, and an high messanger. And truely it was conuenient, that he shoulde be so, for he came with the highest message that euer was sent, whyche was the entreatie & leage of peace betweene god and man. And therfore the fyrste worde of his salutation, that is to say, Hayle, or be ioyfull, was very conuenient for the same. For he came with the message of ioye, and soo sayde the other aungell, whyche at the byrthe of our sauyour, appered to the shepeherdes, ℣ Beholde I bringe to you (sayde he) great ioye that shall be to all the people. And surely consydering the effectes that ensued vpon his high message all mankynde had great cause to ioye. For man beinge in the indignation and displeasure of god, was hereby reconcyled. Manne beynge in the bondes of the Luc. ii.

the deuyl, was hereby delyuered, Man beinge exyled and baniſhed out of heauen, was hereby reſtorid thither again.

These be ſuche matters of ioye and comforte to vs, that there neuer was or ſhalbe, nor can be any lyke. And not only for this purpoſe, he began with this high worde of comforte, but alſo for he perceyued, that the virgin being alone, wolde be moche abaſhed and aſtonied at his meruaylous and ſodayn cōming vnto her. And therfore he thought it expediēt, fyrſt of all to vtter the worde of ioy & cōfort, which might put away all feare from the bleſſed virgine. And he called her Full of grace, by god endued ſo plentuouſly, bycauſe ſhe ſhulde conceyue and beare hym, that was the very plenitude and fulnes of grace, the lorde of grace, by whome is all grace, and without whome is no grace. And this is the ſyngular grace, by whyche ſhe is called, not onely the mother of man, but alſo the mother of god.

Thirdly by theſe wordes, The lorde is with the, is declared, why the angell called her full of grace: for ſurely our lorde is not with them, that be not in grace

grace, nor tarieth with theym that be voyde of grace, and be in syn. For there is a separatiõ and diuorce betwene the synfull soule and our lorde, as the wise man sayth: Peruerse thoughtes make a separation and a diuorce from god. Sap. i.

Fourthly by these wordes, Blessed arte thou emonge women, was ment, that there was neuer woman so blessed. And truely she may well be called so, moste blessed emonge all women: for she had great and highe prerogatiues, whiche none other woman euer hadde, hath, or shall haue. Is not this an highe prerogatiue, that of al women she was chosen to be mother to the sonne of god? And what excellent honor was she put to, whan, not withstandyng, the decree was made of his natiuitie by the hole trinity, yet the thing was not done and accomplished without or before her cõsent was granted? For the whiche soo solemne a messanger was sent. And also howe high grace was this, that after the defaute made throughe the perswasion of the fyrst womanne our mother Eue, by whõ Adam was broughte into disobedience, this blessed virgine was electe to be the instrument of our

reparation, in that she was chosen to beare the sauiour and redemer of the worlde? And is not this a wonderfull prerogatiue, to se a virgine to be a mother, and conceyue her chylde without synne? we may worthily say, that she is the most blessed of all other women. And to thentent that all good christen men shulde repute and take her so: Beholde the prouidence of god, that wold by an other witnes confirme the same, for euen the very same wordes, that the angell spake, the blessed matrone saint Elysabeth spake also, and where the angell made an ende, there she began.

The angell made an ende of his salutation with these wordes, Blessed art thou amonge women, The blessed matron beganne her salutation with the same wordes, declarynge, that she was inspired with the same spirite, that sente the aungell, and that they were bothe ministers to the holy Trinitie, the one frome heauen, the other in earthe. And afterwarde she added these wordes, sayinge: And blessed is the fruite of thy wombe. These be not the wordes of the aungell, but of saynt Elyzabeth: For whan the vyrgin Mary came to salute her,

her, the sayd Elyzabeth being inspired with the holye goost, and knowynge that the vyrgin Mary was conceyued, spake these wordes, of the fruite that the virgine shulde bryng forthe.

And there is also an other wonderfull thynge to be noted, For as it appereth in the gospell, the chylde in saynt Elyzabethes wombe, that is to saye, saynte Johñ Baptiste (whiche yet had scante lyfe) gaue testymonye to this Fruite, that this fruite shulde saue him and all the worlde, and as a prophete he lepte for ioy in his mothers wombe, and although he could not than speake yet neuertheleste he declared by suche sygnes and tokens as he coulde, that blessed was the fruite of that wombe, And worthilye called the fruite of her wombe, in that the substance of the nature of man, whiche our sauiour Christ toke vppon hym, was taken of the substance and nature of the mooste blessed vyrgine, and in her wombe. And so is called the Frupte of her wombe. And well he maye be called the blessed fruyte, whyche hathe saued vs, and gyuen vs lyfe, contrarye to the cursed Fruyte, whyche Eue gaue to

Adam, by whiche we were destroyed and broughte to deathe: But blessed is the fruite of this wombe, whiche is the fruite of lyfe euerlastyng.

And it is to be noted, that although this salutation be not a prayer of petition, supplication, or requeste or suite: yet neuertheleſſe, the church hath vsed to adioyn it to the ende of the Pater noster, as an himne, or a praier of laude & praise, partly of our lorde and saupour Jesu Christ, for our redemption, & partly of the blessed virgin, for her humble consent gyuen and expressed to the aungell, at this salutation. Laudes, praise and thankis are in this Aue Maria, principally gyuen and yelded to our lorde, as to the autour of oure redemption: But herewithal the virgin lacketh not her laudes, praise, and thankes, for her excellent and singular vertues, & chiefly for that she beleued and humbly consented, accordynge to the saying of the holy matrone saint Elizabeth, whā she said vnto this virgine: Blessed art thou that dyddest gyue trust and credence to the angels wordes, for all thynges that haue ben spoken vnto the, shall be performed.

The

¶ The article of Freewyll.

THE cõmandementes and threatninges of almyghty god in scripture, wherby man is called vpon, and put in remembraunce, what god wolde haue hym to do, moste euidently do expresse and declare, that man hath Freewyll also nowe after the falle of our fyrste father Adam, as playnly appeereth in these places folowynge. Be not ouercome of euyll. Neglecte not the grace that is in the. Loue not the worlde. &c. If thou wylt enter into lyfe, kepe the commandementes. Whyche vndoubtedly shoulde be sayde in vayne, onlesse there were some facultie or power lefte in man, whereby he maye, by the helpe and grace of god (if he wyl receyue it, whan it is offerde vnto him) vnderstande his commandementes, and freely consente and obey vnto them: whiche thynge of the catholike fathers, is called Freewyll, whiche if we wil describe, we may call it conuenientely in all men, A certayne power of the wyll ioyned with reason, wherby a reasonable creature, without constrainte in thynges of reason discerneth and wylleth good, and euill, but it wylleth not that good.

Rom. xii. i. Tim. iiii. i. Ioan. ii. Matt. xix.

whyche is acceptable to god, except it be holpen with grace, but that whiche is yll, it wilketh of it selfe: and therfore other menne defyned freewyll in this wyse: Freewyl is a power of reason and wylle, by whyche good is chosen by the assistance of grace, or euil is chosen without the assistance of the same.

Howe be it the state and condytion of freewyll. was otherwyse in our first parentes, before they synned, thanne it was eyther in theym, or in theyr posteritie after they hadde synned. For oure firste parentes, Adam and Eue, vntyll they wounded and ouerthrewe theym selfe by synne, hadde so in possession the sayde power of freewyll by the mooste lyberall gyfte and grace of god, theyr maker, that not onely they myghte eschue all maner of synne, but also know god, and loue hym, and fulfyll al thynges apperteyning to theyr felicitie and welthe. For they were made ryghtuous, and to the ymage and similytude of god, hauynge power of Freewylle (as Chrysostome sayethe) to obeye or dysobeye. Soo that by obedience, they myght lyue, and by dysobedience, they shoulde worthyly deserue to dye. For the wyse man affirmeth, that the state

of

of theym was of that sort in the begin-
nynge: saying thus: God in the begyn Eccl. xvi.
nynge dyd create man: and lefte hym
in the handes of his owne counsell, he
gaue vnto hym his preceptes and com-
mandementes, saying: If thou wylte
kepe the cõmandementes, they shal pre-
serue the: he hath set afore the fyre and
water, put furth thy hãdes to whether
thou wylt: before man is lyfe and deth,
good and euyll, what hym lyketh, that
shall he haue. From this moste happye
estate, our fyrst parentes falling by dis-
obedience, most greuously hurted them
selues and theyr posteritie. For besides
many other euylles, that came by the
transgression, the hygh power of mans
reason, and fredome of wyl were woũ-
ded and corrupted, and all men therby
brought into such blyndenes and infir-
mitie, that they can not eschue synne,
except they be illumined and made free
by an especiall grace, that is to say, by
a supernaturall helpe and worckyng of
the holy goste, which although the good
nes of god offereth to all men, yet they
onely enioy it, which by their free wyll
do accepte and imbrace the same. For
they also that be holpẽ by ꝑ said grace,

can accomplyshe and performe thinges that be for their welth, but with moch labour and endeuor: so great is in our nature the corruption of the fyrst sinne, and the heuy burdein, bearing vs down to euyll. For truely all be it the lyghte of reason dothe abyde, yet it is moche darkened, and with moche difficultie doth discerne thinges that be inferiour and perteyne to this present life, but to vnderstande & perceiue thinges that be spirituall, & pertein to the enerlastinge life, it is of it selfe vnable. And so likewise although there remayn a certayn fredom of wyll in those thynges, whiche do perteyne vnto the desires & workes of this present lyfe, yet to performe spirituall and heaueuly thinges, Freewyll of it selfe is insufficient: and therfore the power of mans freewyl, being thus wounded and decayed, hath nede of a phisition to heale it, and an helpe to repaire it, that it may receyue lyght and strength, wherby it may se, & haue power to do those godly and spirituall thynges, which before the fal of Adam it was able and might haue done.

To this blyndenes and infirmitie of mans nature, proceding of originall synne,

fynne, the prophet Dauid had regard, Pſ.cxviii.
whan he deſyred his eyes to be lightned of almyghtye god, that he myghte conſider the meruaylous thinges that be in his lawe. And alſo the prophete Jeremye, ſaying: Hele me O lorde, and Hier.xviii.
I ſhal be made hole. Saint Auguſtine alſo plainly declareth the ſame, ſayinge: We conclude, that frewyll is in man after his fall, whyche thynge who ſo denieth, is not a catholike man: but in ſpiritual deſyres and worckes to pleaſe god, it is ſoo weake and feeble, that it can not either begyn or performe them, oneleſſe by the grace and helpe of god, it be preuented and holpen. And hereby it appereth, that mans ſtrength & wyl in all thinges, whyche be helthefull to the ſoule, & ſhall pleaſe god, hath nede of grace of the holy gooſte, by whyche ſuche ſpirituall thinges be inſpyred to men, and ſtrength and conſtance gyuen to perfourme them, yf men do not wylfully refuſe the ſaide grace offered vnto theym.

And lykewyſe as many thinges be in the ſcripture, whyche doo ſhewe free wyll to be in man: ſo there be no fewer places in ſcripture, whyche do declare

the grace of god to be so necessary, that yf by it free wyll be not preuented and holpen, it can neyther do nor wyll any thinge good and godly. Of which sorte be these scriptures folowyng: without me ye can doo nothinge. No man commeth to me, excepte it be gyuen him of my father. We be not sufficient of our selfe, as of our selfe to thinke any good thinge. Accordynge vnto whiche scriptures, and such other like, it folowth, that free wyll, before it maye wyll or thynke any godly thing, muste be holpen by the grace of Christ, and by his spirite be preuented and inspired, that it maye be able therto. And beynge so made able, may from thensforthe worke togyther with grace, and by the same susteyned, holpen, & mainteyned, may do and accomplyshe good workes, and auoyde synne, & persuere also, and increase in grace. It is surely of the grace of god onely, that fyrst we be inspyred and moued to anye good thinge: but to resyste temptations, and to persiste in goodnes and go forward, it is bothe of the grace of god, and of our free wyll and endeuour. And fynally after we haue persuered to the ende, to be crowned with glorye therfore,

Iohn.xv.
Iohn vi.
ii. Cor.iii.

fore, is the gyft and mercy of god, who of his bountifull goodnes hath ordeyned that reward to be gyueu after this lyfe, accordynge to suche good workes as be done in this lyfe by his grace.

Therfore men ought with moche diligence and gratitude of mynde, to consyder and regard the inspirations and holsome motions of the holy gost, and to imbrace the grace of god, whiche is offered vnto theym in Christe, and moueth theym to good thynges. And furthermore to goo aboute by all meanes to shew them selfe such, as vnto whom the grace of god is not gyuen in vayne. And whan they do feele, that not withstandynge their diligence, yet throughe theyr owne infyrmitie, they be not able to do that they desyre, than they oughte earnestly, and with a feruent deuotion, and stedfaste faythe, to aske of hym, whyche gaue the begynning, that he wolde vouchesafe to performe it: whiche thynge god woll vndoubtedly graunte, accordynge to his promyse, to suche as parseuere in callynge vppon him. For he is naturallye good, & willeth al men to be saued, and careth for them, & prouideth al thinge,

by

by whiche they maye be saued, excepte by their own malice they woll be cuyl, and so by rightuous iugement of god, perysshe and be losse. For truely men be to theim selues the autours of syn and damnation. God is neyther autour of synne, nor the cause of damnation. And yet doth he mosse ryghtuously damne those menne, that doo with vyces corrupt their nature, which he made good and do abuse the same to euyll desyres againste his most holy wyl. Wherfore men be to be warned, that they do not impute to god their vyce, or their damnation, but to theym selues, whiche by free wyl haue abused the grace and benefites of god.

All men be also to be monished and chiefly preachers, that in this hyghe matter, they lokinge on bothe sydes, so attempre and moderate theym selues, that neither they soo preache the grace of god, that they take awaye therby free wyll, Nor on the other syde so extoll free wyl, that iniury be done to the grace of god.

The

¶ The artycle of Justification.

FOR THE more clere vnderstandinge of this artiele folowynge, it is to be noted that all menne after the fal of Adam, naturally descending and comming of him, be borne in originall synne, that is to saye, they lacke that originall iustice and innocencye, wherewith Adam in his creation was endued, and which also all his posteritie shulde haue had, yf he throughe his disobedience, and breaking of the commandement of god, hadde no loste the same from him selfe, and all his posterytie. And further also they be borne with concupiscence, wherof spring vnlawful desires, repugnant and contrarye vnto the lawes of god, and be giltye to euerlastinge deathe and damnation, frome the whiche they can in no wyse be delyuered by anye strength or power that is in them, but rather fall dayly into further displeasure of god, by committinge and addinge of manye actuall sinnes.

Wherfore to the entent, that man mighte be delyuered oute of this wretched

thed and miserable state, whervnto he had brought him selfe, & might recouer againe the same thinges that were gyuen vnto him in his first creation, and therby atteyne the euerlasting blisse in heauen, it pleased almighty god of his great and infinite mercy and goodnes, to sende his own onely begotten sonne, the second person in trinitie, to take vpon him the nature of man, & therin to worke the mystery of our redemption, that is to say, to delyuer vs frō the captiuitie of the deuyl, syn, & damnation, and to be the very meane of our reconciliation to god, & of our iustification. And surely this reconciliation of mortal man to the fauor of god immortall, dyd necessarily require suche a mediatour betwene them, as had in him selfe the perfect nature of them both, which is the verye propertie of a meane betwene two, to be partener with bothe them, betwene whome he taketh vpon hym to be a meane. For yf he be hooly ioined with the one, & clerely separated from the other: Than he is not mete to be a mean, or mediatour betwene two, whiche be at debate & enmitie. Wherfore our sauior Christe being naturally

god,

god, toke vpon him the nature of man, that he myghte therby be conuersaunte amonge men, and by his death redeme them, and yet he stil reteyned and kept his godheade, and was bothe god and man togyther. For yf he had ben man onely, & not god, than his death coulde not haue ben a worthy and suffyciente satisfaction for synne, to the iustice of god. And yf he had ben onely god, and not man, than he by his bodily conuersation, could not haue called vs again to god, nor suffered and died bodily for vs. And this propertie of a mediatour, saint Paul considerynge, writeth to Timothe, That there is but one mediatour betwene god and man, whiche is Christ Jesus, meaning therby, that bycause he onely had both the natures in him, therfore he onelye, and none other but he, was able to be a suffyciente mediatour and meane of our reconciliatiō to god, and of our iustification. i. Tim. ii.

And for a further declaration, how and by what meanes, we be made partakers of this benefite of iustification, It is to be noted, that this word Iustification, as it is takē in scripture, signifieth the making of vs rightuous afore god,

god, where before we were vnrygh-
tuous, as whan by his grace we con-
uert vnto hym, and be reconcyled in to
his fauour, and of the children of ire &
damnation, we be made the children of
god, and inheritours of euerlastynge
life, that by his grace we maye walke
so in his ways, that finally we may be
reputed and taken, as iust and right-
ous in the daye of iudgement, and soo
receiue the euerlasting possession of the
kingdome of heauen. And albeit god is
the principal cause, & chiefe worker of
this iustification in vs, without whose
grace no man can do no good thing, but
folowynge his free wyl in the state of
a sinner, encreaseth his owne iniustice,
and multiplieth his syn: yet so it plea-
sethe the hyghe wysedome of god, that
man preuente by his grace (whyche
beyng offered, man maye yf he wyl re-
fuse or receyue) shall be also a worker
by his free consente, and obedience to
the same, in the atteininge of his owne
iustification, and by goddis grace and
helpe, shall walke in suche workes as
be requisite to his iustification, and so
continuynge, come to the perfecte ende
therof, by such meanes and wayes, as
god

hath ordeyned,

Wherin it is to be considered, that although our sauior CHRIST hath offered him selfe vpō the crosse, a sufficient redemption and satisfaction for the sinnes of all the worlde, and hath made him selfe an open waye & entrie vnto god the father for all man kinde, onely by his worthy merite and deseruinge, and willing al men to be saued, calleth vppon all the worlde, without respect of persons, to come & be partakers of the rightuousnesse, peace, & glory, which is in him: yet for al this benignitie & grace, shewed vniuersallye to the hole world, none shal haue the effect of this benefit of our sauiour Christ, & enioy euerlasting saluatiō by him: but they that take suche wayes to atteyne the same, as he hath taught & appointed by his holy word, in such order, maner and fourme, as here followeth, that is to saye, First as touchinge al them, whyche be of age, and haue the vse of naturall reason afore they be christened, the wyl of god is, that all such (if they wyll be saued) shall at the hering of his blessed word, giue stedfast faith and assente thervnto, as sainte Paule Heb. xi.

Heb.xi. faith: He that commeth to god must beleue: and by that faith grounded on the truth of the worde of god, beynge taughte bothe of the threatnynges of god, againste synners, and also of the greate goodnes and mercye of god, offered to mankynde in our sauiour and redemer Christ Iesu, they must conceiue an harty sorowe and repentance for their sinnes, with a sure trust to haue forgyuenes of theym, by the merytes & passion of our sauioure Christe. And ioynynge therunto a ful purpose to amende their lyfe, and to cõmitte sinne no more, but to serue god all theyr lyfe after, they muste than receyue the sacramente of baptisme. And this is the very playne ordinary way, by the whiche god hath determined, that man beynge of age, & comming to christendom, shuld be iustified. For as for infantes, it is to be beleued, that their iustificatiõ is wrought by the secrete operation of the holye goste in their baptisme, they beyng offered in the fayth of the churche.

And this Iustification, wherof we haue hytherto spoken, maye be called the first Iustificatiõ, that is to say, our first cõming into goddis house, which

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is the churche of Christ, at which comynge we be receyued and admitted, to be of the flocke and familye of our sauiour Christ, and be professed & sworne to be the seruauntes of god, and to be souldiours vnder Christe, to fyghte againste our ennemyes, the deuyll, the worlde & the fleshe. Of which ennemies yf it chaunce vs, after our baptisme to be ouerthrowen, and caste into mortall synne, than is there no remedy, but for the recouerynge of our former estate of Iustification, whiche we haue loste, to aryse by penance, wherin procedyng in sorowe and moche lamentation for our synnes, with fastynge, almesse, prayer, and doing all such thinges, at the least in true purpose and wyl, as god requireth of vs, we muste haue a sure truste and cõfidence in the mercy of god, that for his sonne our sauior Christis sake, he wyll yet forgyue vs our synnes, and receyue vs vnto his fauour again, and so beinge thus restored to our iustification, we must goo forwarde in our battayle aforesayd, in mortifieng our concupiscence, and in our dayly spirituall renouation, in folowynge the motions of the spirite of Christ, in doynge good

workes, and abstayning from synne, & al occasions therof, being armed with faithe, hope, and charitie, to the intent we may atteine our final iustification, and soo be glorified in the daye of iudgemente, with the rewarde of euerlastynge lyfe.

Wherfore it is necessarye for the keping and holdyng of this Iustificatiō, ones conferred and giuen in baptisme, or recouered again by penāce, through the mercy of our sauiour Christe, & also for the encreasing of the same iustification, and finall consummation therof, to take good hede, and to watche, that we be not deceyued by the false suggestion and temptation of our goostly ennemye the deuyll, who as saint Peter saith, goth about lyke a rorying lion, sekyng whome he maye deuoure.

i. Pet. v.

And it is no doubt, but although we be ones iustified, yet we maye fall therfro, by our owne free wyll and consentinge vnto synne, and folowing the desyres thereof. For al be it the houle of our cōscience be ones made cleane, and the foule spirite be expelled from vs in baptisme, or penance: yet yf we ware

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idle, and take not hede, he wyl returne with seuen worse spirites, and possesse vs again. And although we be illuminate, and haue tasted the heuenly gift, & be made partakers of the holy goste: yet maye we falle and displease god. Wherfore as saint Paul saith: He that standeth, let hym take hede that he fall not. i. Cor. x.

And here all phantastical imagination, curyous reasoning, and vain trust of predestination, is to be layde apart. And accordynge to the plaine maner of speakinge and teaching of scripture, in innumerable places, we oughte euermore to be in dread of our own frailtie, and natural pronitie to fall to syn, and not to assure our selfe, that we be elected any otherwyse, than by felinge of spiritual motions in our hart, & by the tokens of good and vertuous liuing, in folowing the grace of god, and perseuerynge in the same to the ende. And this sainte Peter exhorteth vs to make our vocation and election sure and stable. ii. Pet. ii.

And Christ saith: He that perseuereth vnto the ende, shalbe saued. Mat. xxiiii.

And in reuelatiō of saint John: Be faythfull vnto deathe, and I shall gyue the the crowne of lyfe. Apo. ii.

Wherfore whā we be ones elected, and

admitted vnto goddis seruice (as is afore sayde) and haue receyued our iustification in baptisme, or be restored thervnto by true penance, than muste we cõtinually walke after Christ, bearyng our crosse, and encreasinge in his grace by good workes, and soo doynge procede, goo forwarde and encrease in our Iustification, accordynge to the saieng of saint John: He that is iuste, let him be more iustified. For as the grace of god and the gyftes therof, that is to saye, faythe, repentance, dread, hope, charitie, with other fruites of the holy goste do encreace in vs, so doo we waxe and encreace in our Iustification.

And therfore it is playne, that not onely faith, as it is a distincte vertu or gifte by it selfe, is required to our iustificatiõ: but also the other giftes of the grace of god, with a desire to doo good workes, procedynge of the same grace. And where as in certain places of scripture, our iustification is ascribed to faythe, without any further addition or mention of any other vertue or gifte of god: it is to be vnderstande of faithe in the second acception, as before is declared in the artycle of faythe, wherin

the

the feare of god, repentance, hope, and charitie, be included and comprysed, al whiche must be ioyned together in our Iustificatiō: So that no faith is sufficient to Iustification or saluation, but suche a fayth, as worketh by charitie, as is plainely expressed by saint Paule in his epistle to the Galathians. And that also our good workes, whiche we do, beinge ones iustified, by faithe and charitie, auayle bothe to the conseruation and perfection of the said vertues in vs, and also to the encreace and ende of our Iustification and euerlastynge saluation. Gala. v.

And althoughe we can neuer be iustified without these gyftes of the holy goste, faith, repentance, hope, charitie, with desire & study to bryng forthe good workes: yet it is to be vnderstāde, that neuertheleſſe we be iustified Gratis, that is to saye. freely, for as moche as all gyftes or workes, whereby our iustification is wroughte and accomplyshed, come of the free mercy & grace of god, & not of our deseruing: So that our pryde and glorye in our selfe, and our owne worthynes, is vtterly excluded. For we be not able of our selues,

as of our selues, not as moche as to thincke any good thinge, but our ablenes and our sufficiency is of god, whiche gyueth vs the sayde gyftes of his owne inestymable goodnes and dothe also assiste vs with his holy spirit, and strengtheth vs, to kepe his commandementes.

And further where our keppynge of them is vnperfect, and euen in the beste men wanteth a great deale of that dutye to god, whiche they oughte and be bounde to do: yet almyghty god of his mere mercye and goodnes, accepteth the same as a perfecte fulfyllynge of theym for our sauiour Christis sake, whiche hath fulfylled the lawe for vs, and is the ende and perfection of the lawe, to all that truely beleue in him. And soo we haue all Gratis, that is to saye of his grace, and not of our worthynesse, or any merite goynge before grace, but receiuing all of god, as saint Paule saithe: what hast thou that thou hast not receyued? we referre all vnto his goodnes and mercy, by the whyche we both come vnto the begynnynge of our iustification, and doo procede and go forwarde in the same, and fynallye

1. Cor. iii.

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atteyn the ende therof, and be brought to euerlastynge lyfe, vnto the whyche the verye waye appoynted by Christe (whose worde no man may change) is, to keepe and obserue the cõmandementes of god. for he saithe expressely: *If thou wylte enter into lyfe, kepe the commandementes*: that is, apply thy hole study and affection to walke in the lawe of god, wherein yf thou persseuere, thou shalt be saued. And so after thy iustification, thou shalt be glorifyed, accordyng to the order of god, whiche saynt Paule speaketh of, whan he saythe: Quos iustificauit, Illos glorificauit. Matt. xix.

The article of good workes.

ALL PREACHYNG and learnyng of the word of god in Christis church, ought to tend to this ende, that men may be induced, not onely to knowe god, and to beleue and truste in hym, but also to honour and serue hym with good workes, wrought in faythe and charitie, and vtterly to forsake the workes of sinne & the flesh, whiche who so euer do cõmitte (except they repent and amende by penaunce)

they shall not (as sainte Paule saithe) inherite the kyngdome of god.

And that holy scripture goth to this poynte, to perswade men to lyue well, and to do good workes saint Paule testifieth saying vnto Timothe: All scripture writen by the inspiration of god, is profytable to teache, to repzone, to correct, to instruct, that the seruant of god may be perfect, and made apt vnto euery good worke. And where as we speake of good workes, it is to be vnderstand, that we meane not only of outward corporall actes & deedes, but also and rather of all inwarde spirituall workes, motions, and desyres, as the loue and feare of god, ioy in god, godly meditations and thoughtes pacience, humilitie, and such lyke. And also it is to be vnderstand, that by good workes, we mean not the superstitious workes of mens owne inuention, whyche be not commaunded of god, nor approued by his worde, in whyche kynde of workes many christen men, and specially of theym that were lately called relygious (as monkes, friers, nunnes, and suche other) haue in tymes paste, put theyr great trust and confidence.

i. Tim. iii.

Nor yet we meane not of suche morall actes

actes, as be doone by the power of reason, and naturall wylle of man, without faythe in Christe: whyche all be it of their owne kynde they be good, and by the lawe and lyght of nature, man is taught to do them, and god also many tymes dothe temporally rewarde men for doynge the same, yet they be not meritorious, nor auaylable to the atteynynge of euerlastynge lyfe, whan they be not done in the fayth of Christ, and therfore be not accompted amonge the good workes, wherof we doo here intreate: but we speake of suche outewarde and inwarde workes, as God hath prepared for vs to walke in, and be done in the faithe of Christ, for loue and respecte to god, and canne not be brought forthe onely by mans power, but he muste be preuented and holpen therto by a speciall grace.

And these workes be of two sortes, for some be suche as men truely iustified, and so continuyng, do worke in charitie of a pure hart, and a good conscience and an vnfayned faithe: Whyche workes althoughe they be of theym selues vnworthy, vnperfect, and vnsufficiēt: yet forasmoch as they be done in the

the faithe of Christe, and by the vertue and merites of his passion, their vnperfectnes is supplied: the mercyful goodnes of god accepteth theym, as an obseruation and fulfyllinge of his lawe, and they be the very seruice of god, and be meritorious towardes the atteining of euerlastyng life. And these be called the workes & fruites of rightuousnes.

Other workes there be, whyche be not so perfect as these, and yet they be done by the grace of god in faithe and good affection of harte towardes god, as those be, whyche men that haue ben in deadly synne, and by grace turne to god, do worke and bringe forth vppon respecte and remorse, that they haue for theyr offēces done against god. And these maye be called properly the workes of penance. As for example, whan a synner hearynge or remembrynge the lawe of god, is moued by grace, to be contrite and sorye for his offences, and begynneth to lament his estate, and to fall to prayer and other good dedes, seekyng to auoide the indignation of god, and to be reconcyled into his fauour: These workes comme of grace, but yet this man is not to be accompted a iusti

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kyed man, but he is yet in seekynge remyssion of his synnes, and his iustification, whiche the anguishe of his own conscience telleth hym, that he yet wãteth, but he is in a good waye, and by these meanes doth entre into iustification: and if he do procede, and with harty deuotion seeke for further grace, he shall be assured of remission of his sinnes, and atteyne his iustification, and soo be made able and mete to walke in the verye pure seruice of god, with a cleane conscience, and to brynge furthe the forsayde workes of righteousnesse in Christe, whiche he can not doo, afore he be iustified.

And that suche workes of penance, as we haue spoken of, be requyred to the atteyning of remyssion of synnes & iustification: It is verye euidente and playne by scripture, as whan our sauiour Christe saith: Be penitent, and beleue the gospell, that is to say, Fyrste be contrite, and knowledge your synnes, and than receyue the glad tydynges of remission of your sinnes. And saint Johñ Baptist preached penance, and made a way vnto Christ, and taught men whiche came vnto hym, what they shulde Mar. 1.

do to come vnto Christe, and to haue remissiō of sinnes by hym, as it is writen in the thirde chapiter of Luke, and specially that they, whyche be ones christened, and afterwarde falle from the grace of god by mortall synne, can not recouer their iustification without penaunce, it is playne by the sayinge of saint Peter vnto Simō Magus, where he saith: Do penance for this thy wyckednesse, and praye god yf peraduenture this thought of thy harte maye be forgyuen vnto the.

Act. vii.

And truely this waye and forme of doctrine is to be obserued, which is the very trade of scripture, wherin men be taught, fyrst to leaue synnes, and to retourne by workes of penance vnto god, and that than they shall receyue remission of synnes and iustification. And althoughe suche workes of penance be required in vs, towardes the atteyning of remission of synnes and iustification: yet the same iustification & remission of synnes is the free gyfte of God, and conferred vnto vs Gratis, that is to saye, of the grace of god, whereby we doinge suche thynges, and hauynge su the motions and workes of penance, be pre-

prepared and made more apte, to receyue further grace of remission of our synnes and iustification.

And it is not inconuenient, that such thynges shulde throughe grace be done by vs fyrste, and yet it shulde be sayde, that we receyue the sayde gyfte freely. For Christe saythe in the reuelation of saynt Johñ, Qui sitit ueniat, & qui uult accipiat aquam uitę gratis, He that is thyrstye, let hym come, and he that wolle, let hym take the water of lyfe freelye. Apo. xxii.

Where he affirmeth this gyfte of god to be freely gyuen and conferred, and yet there is required some labour before, as to haue a wyll and desire to come, whiche commynge can not be without arisynge by faithe and penance, and procedynge in the same, and soo to take the water of lyfe, that is to say iustificatiō, through our sauiour Christ, which ones receiued in baptisme, or after baptisme being recouered by penāce, although man daily do offend & fal into dyuers veniall synnes, by reasone of his infyrmitie and weakenesse, and therfore hath nede of contynual and dayly repentaunce: yet as longe as he consenteth not to deadly synne, he leeseth not the state of his iusti-

iustification, but remayneth stylle the chylde of god. And being in that state, hath power by goddis grace, dwellyng in hym, to do suche workes, as by acceptation of god through Christ, be compted workes of ryghtuousnesse, and do serue for the preseruation and encrease of his farther iustification, and be appoynted by goddis moste gracious promyse, to haue euerlastinge rewarde in heauen. Whiche both inward and outwarde workes be not onely the declarynge of our faythe and confidence in god, and of the grace whiche we haue receiued: but also a continual exercise, nourishment, preseruation, increse, and perfection of the same. For if we shuld not, after that we haue professid Christ apply our wylle to worke welle, accordynge to our sayde profession, thanne shulde we falle from the grace of god, and the estate of ryghtuousnes and iustification, whiche we were ones sette in, and become agayne the seruauntes of synne. And as saynte Peter saithe:

ii. Pet. ii. we shulde be in worse case than we were before we receyued the knowlege of Christe.

And that we increace in grace, by working in the grace of god ones receiued,

ued, it appereth by the worde of our sauiour Christ, where he saith: Omni habenti dabitur, & abundabit, meanyng therby, that who soeuer vsith wel the grace of god, whiche is offred vnto hym alredye, he shall haue more and ware plentyfull in grace. Wherfore as we continue and perseuere in good workes, soo more and more we go forward and prorede in our iustification, and in encreasynge the same, whervnto saynt Peter exhorteth vs, sayng: Falle not from the sure estate, wherin ye be set, but increase and growe in grace, and in the knowledge of our lorde and sauiour Iesu Christe. ii. Pet. iii.

And to ascrybe this dygnytie vnto good workes, it is no derogation to the grace of god. For as mothe as it is to be confessed, that al good workes come of the grace of god. And oure merites as saint Augustine saith, be but the giftes of god, and so in our selfe we maye not glorye nor loke backe on our owne worthines or dignity, which is naught as of our selfe: but of the onely acceptation of goddis mercy. And therefore we must as saynt Paule sayth: Extend our selfe to that whiche is afore vs, to the reward of the heuenly calling, which is in Christ. Phil. iiii.

and ſtyll proceede in good workes, knowynge our ſelues to be euermore greatter debtours to god for his grace. And whan we haue done all, whiche we be bydden do, the ſcripture teacheth vs to ſay, that we be Luc.xvii. vnprofitable ſeruauntes, bycauſe that what ſo euer we haue doone, it is but our ductie, nor we haue done nothinge but that we haue receyued of his gyfte to do, and that to our profite, and not to his. But yet muſt we take hede, that ſeynge we haue receyued the grace of god, we be not found vnprofitable ſeruantes in this wiſe, that is to ſay, idel ſeruantes, to whome it ſhall be ſayde: Caſte out the vnprofitable ſeruantes, into the Mat. xxv. outwarde darkenes, where ſhall be weppynge and gnaſhyng of tethe. And ſaynte Paule ii.Cor.vi. alſo exhorteth, ſayinge: Receyue not the grace of god in vayn, that is to ſay, worke welle: For the grace of god is gyuen you to that entent, and to that ende we are redemed by Chriſte, and delyuered from the thraldome of ſynne, and captiuitie of the deuyll, that we ſhulde ſerue Luc.i. god, as Zachary ſayth, in holynes & righ- Tit.ii. teouſnes afore hym all our lyfe. And in an other place ſaint Paul ſaith: The grace of god hath appeered to bringe ſaluation vn-

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to all men, teachynge vs, that we renouncing all vngodlyneſſe, and worldly deſires, ſhulde lyue in this preſent worlde ſoberly, iuſtly, and deuoutely, loking for the bleſſed hope and apperaunce of the glorye of the greate god, and our ſauiour Jeſu Chriſte: whyche gaue hym ſelfe for vs, to redeme vs from al wickednes, and to clenſe vnto hym ſelfe, a ſpeciall people, whiche ſhoulde be ſtudious folowers of good workes. In whyche godly ſentence of ſaynt Paule, beſydes other great plenty of fruitefull lernynge and edifieng, he toucheth in thre wordes al the good workes of a true chryſten man, where he ſayth: Soberly, Juſtly, and Deuoutly. For in this worde Soberly, he comprehendeth al abſtinence and temperance, and our duetie touching our body. And in ſaying Juſtly, he conteyneth all workes of charity towardes our neighbor, with due obedience to our princis, heades, and gouernours. And in this word Deuoutly, he concludeth all our workes ſpirituall, whiche be doue immediatly vnto god, as prayer, thynkyng of god, deſyryng of his glory. &c.

And vnto all theſe workes, oughte we mooſte diligently with all labour and care to applye our wyll, for theſe

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effectes and endes, that is to saye, the glory of god, the profyte of our neyghbour, & our owne merite, that we maye shewe our selfe thankfull seruantes to our sauiour Iesu Christe, and to be the very people of god, and that he may be glorified in vs, that his churche maye be edifyed by our exaumple, that we maye auoyde fallinge into temptation and sin, that we may scape the scourge of god, that the grace of god and the gyftes therof maye encrease, and be made perfect in vs, that we may make our election stable and sure, that we maye atteyne euerlastinge lyfe, beinge founde fruitfull in the daye of iudgement, where euerye man shall receyue accordinge to his workes.

Of prayer for soules departed.

FOR AS moch as due order of charitie requireth, & the booke of Machabeis, and dyuerse auncient doctours plainely shewe, that it is a very good and charitable deede, to pray for soules departed. And for as moche as such vsage, hath continued in the churche soo many yeres, euen from the begyn-

ginnynge: menne oughte to iudge and thynke, the same to be well and profytably done. And truely it standeth with the verye order of charytie, a christen man to pray for a nother bothe quycke and dead, & to commende one an other in their praiers to goddis mercye, and to cause other to praye for theym also, as well in masses and exequies, as at other tymes, & to giue almes for them, accordinge to the vsage of the churche, and ancient opinion of the old fathers: trustinge that these thinges, do not only profite and auayle theym, but also declare vs to be charytable folke, bycause we haue mynd and desire to profyte theym, whiche notwithstandinge they be departed this present lyfe, yet remaine they still membres of the same mystical body of Christe, wherunto we perteine.

And here is specially to be noted, that it is not in the power or knowlege of any man, to limit and dispence, how moche, and in what space of time, or to what personne particularly the sayde masses, exequies, and suffrages do profite and auayle: Therfore charitie requireth, that who so euer causeth any

suche masses, erequies, or suffrages to be done, shuld yet (though their intent be more for one then for an other) cause them also to be done for the vniuersall congregation of christen people quicke and deade, for that power and knowlege afore rehersed perteineth only vnto god, which alone knoweth the measures and times of his owne iugement and mercies.

Furthermore bycause the place where the soules remayne, the name therof, the state & condition which they be in, be to vs vncertaine, therfore these with all other such thinges, must also be lefte to almyghty god, vnto whose mercy it is meete & conuenient for vs, to commende them, trustinge that god accepteth our prayers for them, reseruing the reste holy to god, vnto whome is knowen theyr estate and condition. And not we to take vpon vs neyther in the one part, ne yet in the other, to giue any fonde and temerarious iugement, in so hyghe thinges, soo farre passynge our knowlege.

Fynally it is moche necessary, that al such abuses as heretofore haue bene

brought in, by supporters and maintey-
ners of the papacye of Rome, and their
complicies, concetning this matter, be
clerely put away, and that we therfore
absteine frome the name of purgatory,
and no more dispute or reason therof.
Under colour of whiche, haue ben ad-
uanced many fonde and great abuses,
to make men beleue, that through the
byshoppe of Romes pardons, soules
myghte clerely be deliuered oute of it,
and released out of the bondage of sin.
And that masses said at Scala cęli, and
other prescribed places phantasied by
menne, dyd there in those places more
profit the soules, then in an other. And
also that a prescribed nũbre of prayers
soner than other (thoughe as deuoutly
said) shuld further their petition soner:
yea specially yf they were saide before
one image more then an other, whiche
they phantasied. Al these and such like
abuses be necessarye vtterly to be abo-
lished and extinguished.

This boke bounde in paper bourdes or in
claspes, not to be solde aboue. viii. d.

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M. D. XLIII.

☞ CVM priuilegio ad imprimendum solum.

MVSEVM BRITANNICVM